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## MISSIONARY HERALD.

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Amoy.

LETTER FROM MR. DOTY, SEPTEMBER  
16, 1852.*The Rebellion.*

CONTRADICTORY reports have been brought to this country, in regard to the insurrection which has broken out in one of the provinces of China. Among the people of that empire it seems to be very difficult to ascertain the truth in such matters; it is not strange, therefore, that we should receive statements that are not easily reconcilable. Even at Amoy, Mr. Doty says, there are no certain means of information which are accessible to the missionaries; and nearly all that is known there, has been gathered up from various reports. Still the Chinese in that city suppose the rebellion to be of a formidable character. This is inferred from the fact, that soldiers have been drafted from the surrounding region to assist in putting down the insurgents. The following remarks on this subject are worthy of special attention.

There appears good reason to suppose the report correct, which affirms that there is a religious element in the movement, the future bearings of which none can foresee. According to this rumor the chief mover, who has assumed the style and title of Emperor by the designation of Fian-tick (Heavenly Virtue), is a professed Christian, and was baptized by Mr. Gützlaff at Macao in 1840. The rebels themselves have either assumed the title of "Shang-ti-hui," (association of Shang-ti,) or are thus design-

nated by the opposing party. It is also reported that they have books concerning Jesus among them, which are regarded as sacred, and that a war of extermination is waged against idols and the temples. It may be that we have in these facts one of the reasons, perhaps the chief, for the increased jealousy of foreigners manifested by our young Emperor and his government. And this state of things may operate against the contemplated extension of our mission to the city of Chiang-chiu, if it does not ultimately affect us unfavorably in this place. Thus far, however, there are no special grounds to fear the latter result.

But we think it requires no spirit of prophecy to foresee, that very much, in reference to the future spread of the gospel in China, may depend on the issue of this contest, should no other agencies and influences be brought forward to modify and control that issue. If the rumor as to the religious feature be substantially correct, the success of the movement in Kuangsi may quite revolutionize the whole empire, and the prophecy concerning the land of Sinim be verified at no distant period. But failure, on the other hand, may have the effect to annul the religious toleration which has been conceded; and China, like Japan, may make trampling on the cross a test of loyalty to the throne. How constantly importunate in prayer should all Christians be, that He who is Head over all things to the church, may cause the issue of these present commo-

tions to be for the furtherance and establishment of his kingdom among this people!

### Encouragement.

The attendance upon the means of grace in the church at Amoy is reported as having been good; but in the chapel connected with the dwelling of Mr. Talmage it has not been so in all cases. A number of females are regular worshipers in the sanctuary; and several have asked to be enrolled among the people of God. A prayer meeting, conducted by Mrs. Doty, is sustained with interest.

A young man was baptized in March, having lost his employment and means of living several months before, on account of his firm purpose to keep the Sabbath holy. He strove to support himself by earning a few cash in doing such work as he could obtain, and by peddling potatoes. But the experiment nearly cost him his health, if not his life. His gains scarcely averaged two cents a day; and on this sum he tried to live, sleeping on straw in a borrowed room, with a thin covering of clothes. It was only on his becoming suddenly ill, that we ascertained his struggles and self-denial, even to suffering destitution, to keep a conscience void of offence. There was no complaining, no wavering. Even when we felt called upon, as an act of common humanity, to relieve his immediate and pressing need, he at first refused the offered aid, saying that his sufferings were of no consequence, and his life was of no value. A place was given him in one of our families.

He is a praying man, and his walk is a pleasant exhibition of the doctrines of Christ. He is a younger son and brother of a family residing about two days from Amoy. Previously to his admission to the church, and during the Chinese new-year holidays, he visited his father's house, and made known his convictions of truth, and his purpose to renounce all connection with the prevalent idolatry, and to join himself to the Lord. What he told his parents and family, had the effect to obtain their consent; and it caused his aged father, shortly after his baptism, to come to Amoy and spend some ten days in listening to the gospel.

It proved the old man's only and last opportunity. Soon after his return to his home, a malignant and very fatal epidemic visited that region. Deaths became so numerous, that coffins could not be supplied there, and makers of the

article at Amoy were sent for. Among the early victims was a younger brother of our church member. Several others in the family were seized; but their lives were spared. During this time of sickness and distress, our native brother sent to their necessities from his earnings of three dollars a month. In the course of two or three weeks a messenger arrived with the sad tidings, that his father had been suddenly cut down, and his afflicted mother wished him to hasten to her. He went; and during his absence he seems to have done what he could to spread the knowledge of the gospel in his native village. Nor could he do this without encountering the spirit of persecution.

What may have been the real effect upon the old man's mind of the truths he had heard, we have no means of knowing; but it appears that his rejection of idolatry had followed. And the villagers assigned, as the cause of his death, the anger of the cast-off idols, and the forsaking of the prevalent superstitions. Our young brother justly, though vainly, argued that such could not be the fact; for multitudes all around had died, and were dying, who had not done so. In consequence of a longer absence than had been anticipated, which awakened our fears, another church member went to learn the state of affairs. He found such a preparation as opened to him a wide door, and gave him an excellent opportunity to make known the gospel. Being a stranger, he was more readily listened to than the fellow-villager. Encouraging attention was given; and when they left, on their return to Amoy, the people urged them to come again and preach the gospel.

### Another Case of Interest.

A second baptism occurred in August. Of the individual who was the subject of the rite, Mr. Doty writes as follows:

The other young man who has recently been received into the church, is a native of the city of Chiang-chiu, the place where we desire to establish an out-station. He did a small business there as a money-changer. He had a partner who obtained possession of all the money, excepting a few dollars, and absconded. Our young friend came to Amoy, in search of his missing partner and money, and heard the gospel for the first time. His attention appears to have been arrested very soon. It was not long before he left caring for his lost

dollars, and became earnestly anxious about his lost soul. He devoted his time to the serious study of the Scriptures, increasing his ability to read them; and he listened attentively to the preached Word. This continued for several weeks, when he returned to his family at Chiang-chiu, consisting of a wife, child, and an aged mother. He had formed the purpose of removing to Amoy; but they were not willing. Again he came to Amoy, therefore, and for weeks devoted himself, as at the first, to reading, hearing and learning. Thus months passed. Occasionally he would visit his family, and again return. During all this time he lived entirely upon his own resources; except that a lodging place was afforded him, in connection with one of the schools of our Scotch brethren taught by one of our church members, and from whom the young man obtained assistance in further acquiring the ability to read, and in understanding the Scriptures. Here too he enjoyed the advantage of being daily under the instruction and spiritual guidance of Mr. Burns, who resides under the same roof. At last his wife and mother became willing to remove; and, some two or three months previous to his baptism, he brought them to Amoy, and rented a house. Here, in a very limited way, he has begun his former business of changing money; and on honest and Christian principles, as we trust, he is sustaining himself and family. Before he was received into the church, he was subjected, as is our invariable custom, to several as searching examinations as we have the ability to institute, both as to his knowledge and experience. Of all those whom it has been our privilege to baptize, we scarcely recall one who has given us greater satisfaction. His wife and mother have become very regular attendants on the means of grace; and they really seem to be in a thoughtfully inquiring state of mind.

Mr. Doty says that "quite a number" of both sexes are either applicants for baptism, or professed inquirers after the truth. A part of these, it is to be feared, have no adequate idea of the nature of Christianity; but others give our brethren much satisfaction. "Some have been called," he writes, "to endure no light trials on account of their professed subjection to the gospel. An aged woman, between sixty and seventy years old, on account of her opposition to former idolatrous superstitions, has been opposed, and in a measure disowned, by a son on whom she was dependent; so that she has been striving to

earn her food by doing such work as she could find, and was able to perform. Cruel mockings are endured, and bruises and wounds are received, it is said, on account of her purpose to follow Christ."

### *Plea for Help.*

A new enemy, it seems, is to be encountered by our brethren at Amoy; for Romanism is hereafter to be represented by its proselyting agents in that city. Will not the friends of missions suffer themselves to be provoked to good works by the diligence and activity of the Man of Sin? Above all, shall not the earnest and touching appeals of these brethren in the Lord, whom we have sent forth in the Master's name, meet with a suitable response?

We now feel little encouragement to speak of our present circumstances or future prospects. We have asked repeatedly and importunately. To those from whom we had reason to expect succor, we have sent such pleas as needed no extraneous aid, we think, to show their reasonableness. Must we say, "All has proved in vain?" So far as relates to ourselves, and the pressing need of increased labor in our field, it seems to have been so. As it regards those on whom there rests a solemn responsibility, as we believe, what will be the issue, when they and we shall stand before Him, whose commission to preach the gospel we profess to hold?

As to our need of aid, we can only say that it is increasing from day to day. How few comparatively, even in this city, have ever heard, or are likely to hear without more preachers, enough of the gospel to guide their darkened souls to the Sun of righteousness! We cannot attempt more than we are now trying to do, with any reasonable prospect of being able to accomplish it. Children of the church are coming forward and demanding attention, much and constant; but who is to care for them? The gospel ought to be sounding, while it may, in the more than one hundred villages on the island of Amoy. In hundreds more on the main land, in a measure accessible, should the glad tidings of salvation for sinners be published. If success attend our plans as to Chiang-chiu, and we have no reason to doubt it, much more labor could be profitably expended there than we have ever contemplated. But I fear to say more, lest our hearts fail us, from dwelling upon our pressing need, while there is at the same time so little prospect of relief.

### Canton.

LETTER FROM THE MISSION, OCTOBER  
25, 1852.

#### *Present Want of Success.*

WITH the brethren at Canton, as in other parts of China, it is seedtime rather than harvest. The history of missions does not authorize us to expect at once, in such a country, the rapid and wonderful changes that have been effected in some other parts of the world. But the time will come, doubtless, when the work of the Lord will advance with amazing power and majesty. What are now regarded as obstacles, will then prove to be facilities. Let us pray for the coming of that day, as they that watch for the morning!

The following extract from this letter is eminently suggestive: "The experience of many centuries, and of millions of individuals in each century, has fully proved the utter inefficacy of a remarkably pure system of uninspired morals, enforced by early and careful education, expounded by learned commentators, and illustrated by the lives of many wise men, to purify the heart and expand the intellect. If we who have the perfect standard of God's law and word, are able to pass an opinion, after careful study, in favor of the dogmas of heathen philosophers in Greece and Rome, as compared with those in China, because they seem to approach nearer to that standard, our surprise is constantly excited at seeing the greater influence which the latter exert over this people, chiefly owing to the system of education adopted, in which the works of Confucius and Mencius are taught with a thoroughness and diligence that leaves little to be desired, and nothing to be regretted, except the enormous waste of time and labor on that which is so inefficient to reform, and yields so little return for the well-being of the nation."

#### *Preaching the Gospel.*

To the preaching of the gospel of Christ, as the chief employment of the mission, the brethren have devoted "the principal share of their attention" during the past year. This is the only weapon which they can rely upon in their hard contest. But preaching assumes different phases in different parts of the world. It is modified by the character, intelligence, habits of the people, &c.; and hence there must be a wise regard to the peculiar difficulties of each field. This report of the mission mentions one hindrance to the spread of the gospel, growing out of the literary institutions of the country, which every where meets the servant of Christ in China. These, our brethren say, tend to nourish

a spirit of conceit, and a reverence for the books which are taught, as also to excite contempt for other nations, because of their ignorance of these books, and to give the people a disinclination to learn any thing of foreigners. "While such institutions," the report affirms, "excite our regard for their antiquity and conservative effects in keeping the Chinese from sinking into the worst results of heathenism, we are becoming more and more sensible of the opposition which they are to make to the humbling doctrines of the cross. The whole power of the literary aristocracy will be brought to their support, on the first serious persuasion of their danger."

In the work of proclaiming the gospel in China, it is clear that the Chinese themselves are to take an active part. The subjoined extract throws additional light upon the importance of such aid. "A native ministry," our brethren say, "can preach as effectively to the educated portion of the people by the pen as by the voice. Foreigners are liable to make many mistakes in preaching orally to the Chinese, owing mainly to their rude speech; and the hearer is easily thrown off the track of the discourse by mispronunciation or bad grammar. The printed page is one of the best means of regaining attention. Preaching thus becomes a combination of speaking and reading, both mutually assisting each other, and being in fact almost necessary to a clear understanding of the novel subjects discussed."

During the past year preaching and conversation have been kept up almost daily at Dr. Ball's house, by himself or by his assistants. Mr. Bonney has conducted services, more or less frequently during the week, and twice on the Sabbath; and Mr. Williams has done the same thing twice on the Sabbath. To all their auditors books have been accessible. "We have only an imperfect idea," the mission say, "of the extent to which our hearers have understood the message which has been delivered. Few of them ever return designedly to a second service, or to inquire further in regard to the new doctrines. And the nature of their language is such, that the major part of our audiences have only an imperfect idea of the books which they read, especially when the subject is new to them."

It is pleasant, however, to receive such testimony as the following: "No opposition has been experienced in our services; the books are respectfully received; the people sit quietly, while they remain; and there are occasionally inquirers who wish to hear more in reference to the things which we teach."

#### *Education—Tracts.*

The school under the care of Dr. Ball has been continued, as heretofore. The best Christian books available are made use of in giving



instruction, as also the native classics, by a native teacher who is under his supervision, or that of Laisun. The boys work in the printing office a part of the time. "It would be easy," the missionaries think, "to open many schools like this in Canton; and if we had entire liberty, and felt quite safe to go about the city at all times, it might be desirable to establish them in a number of places, and make them centres for preaching the Word.

It will be inferred from what has been said already, that the press continues to be an important auxiliary in proclaiming the doctrines of the cross. In relation to this subject, the mission write as follows: "The circulation of tracts and good books finds favor with the Chinese; for with them the gratuitous dissemination of *kuen shi sean*, or 'words to exhort the age,' is regarded as a good work; and benevolent men sometimes spend large sums in subscribing to or printing moral essays for improving the public morals. We have seen no bad results from the distribution of tracts; and wherever we go, in Canton or its vicinity, we are almost sure to disarm prejudice, and change the cry of 'foreign devils' to 'teachers,' as soon as we show our books. Probably we are better known as the distributors of books than by any other appellation."

### MADRAS.

#### JOURNAL OF DR. SCUDDER.

DR. SCUDDER is still at his post in the city of Madras, proclaiming "the unsearchable riches of Christ" to its crowded population. A few extracts from a journal which has recently been sent to this country, will give some idea of his own labors, and of the progress of events in India.

#### Arrangements for Preaching.

September 3, 1852. I have not attended to street-preaching since I left the house in Armenian street. I preach within doors twice a day at the same place, Fridays and half of my Sundays excepted. On Friday morning I never leave my house; and on Sundays I preach at times at the Royapooram church.

My preaching place is on a great thoroughfare, in front of one of the large markets. I keep a man at the door, who invites such of the persons passing by, as I have directed him to let in. I allow no boys to enter, as I do not think it proper to give them books; and I should be much disturbed by them, as I know well from experience. I see

people from all parts of the country within hundreds of miles of this city, as well as multitudes belonging here. I prefer this plan to that of street-preaching, as most of the turmoil and noise and confusion which attend the latter, are in this way avoided; and I am enabled much more judiciously to distribute tracts and portions of the Scripture, of each of which I shall need about twelve thousand a year.

To such congregations we may preach, even if we cannot see them. My eyesight has begun to fail; but though I should become blind, I trust that I shall be able to preach, if spared. My voice is good; and though in other circumstances I should much prefer to part with my voice, rather than lose my sight, still in my circumstances I would sooner lose my sight than my voice; for I could do nothing without the latter, while I can do every thing needful without the former. I can get on with an assistant, understanding Tamil and Telooquo, even if he be not pious.

Dr. Scudder adds, that six missionaries might very profitably spend each two hours a day at his preaching place, and thus address seventy thousand persons in a year. They would at the same time avoid the annoyances of street-preaching.

#### Apprehensions of the Hindoos.

10. Under the head of "missionary progress," the Friend of India says that a number of educated Hindoos, in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical, filled with extracts from infidel writers, which they are endeavoring to circulate as an antidote to the teaching of the missionaries. They say: "The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India. *There can hardly be found an educated Hindoo, that knows not something about it.* They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labors of the mis-

sionaries, it must be confessed, have been in this respect to a certain extent crowned with success; though in producing conviction on the mind of the Hindoo population, in regard to the soundness of the claims of their religion, they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible, continues the Friend of India, to bear stronger testimony to the zeal, activity and success of the missionary body, than is contained in these few lines. They indicate a profound conviction, on the part of the Hindoo community, that their strongholds are no more impregnable; that the ground has been mined beneath their feet; and that a movement may commence at any moment, which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference, almost approaching to contempt, with which missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt, even by those who are most wedded to their superstitions, that the cause of which the missionaries are the pioneers, is advancing rapidly; and that with whatever vigor the external observances of Hindooism may be maintained, its vital strength is rapidly declining. They dare not rely on the vigor of idolatrous attachment in the rising generation, and consequently are compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertia* which has so long befriended them. They occupy very much the position held by paganism in the time of Diocletian, not yet defeated, but fairly frightened into a fierce spasmodic activity, most favorable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the Bhaskur the statement of a moderate Hindoo, that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hin-

dooism, are also beginning to feel that their attitude is insecure; and they manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs, on every hand, that we are witnessing the beginning of the end.

These facts, as also the opinions expressed in view of them, may well strengthen the faith, and quicken the hopes of every friend of missions.

#### A Wife restored.

October 7. It is indisputable both in law and morality, says the Delhi Gazette, that a man may harmlessly abduct his own wife, she consenting to the act; and we are delighted to learn that the putting in force of this maxim has given *denouement* to an exciting domestic drama, which has long been enacting in Benares. Five or six years ago, a young brahmin of high caste, a pundit deeply learned in Sanscrit, and bearing a character which secured him universal respect, undertook to refute a Christian tract, published in Sanscrit by Mr. John Muir, of the civil service. He performed his task to the great satisfaction of all orthodox Hindoos, but to the utter discomfiture of his own religious convictions. For, with more honesty than polemical tact, he had read the Bible diligently in order to refute it; and the result was his conversion to Christianity. The same honesty led him to avow his new belief fearlessly, and to make all the sacrifices that the avowal was sure to compel. Despite the entreaties of his friends, the promptings of an affectionate heart, and the denunciations of the Gamaliels who had brought him up, he openly renounced Hindooism, and was publicly baptized by the missionaries at Sagra.

The Benares Recorder shall give the remainder of the narration in his own words: "The mother of the pundit died when he was a child. On his turning Christian, (at which time he was about twenty years of age, and his wife thirteen,) it was found impossible for her to accompany him in his new career. Time rolled on; and about two years ago an attempt was made to restore to him his better half, through the intervention of the civil court. She was confronted with her husband in the presence of our magistrate, Mr. Frederic Gubbins, and was asked whether she would consent to run the risk of sharing his fortunes. Influenced by intimidation, as it now seems, her reply was in the negative;

and it was feared that all prospects of success were at an end. Not long ago the wife's father died; and it appears that since that event the family have been reduced to a condition bordering on destitution. The way was now evidently a little clearer, and hopes began to brighten. Moreover, the pundit had received intimations, through several channels, that his wife still regarded him with affection, and was ready to second him in any attempt to effect her release from the ignominious captivity of a nominal widow. The pundit at last resolved to act with vigor. Taking with him a number of his native Christian friends and several other persons well affected towards him, the whole being marshaled by Mr. Broadway of Sigra, the pundit marched into the city, walked into his mother-in-law's house, led out his not unwilling spouse, lifted her into a palanquin which he had brought with him, and deposited her under his own roof at Sigra. On Thursday morning, in consequence of a complaint that had been made by the mother, the parties met at the house of Mr. Gubbins, in order to ascertain the wife's definite choice. The presence and mute agonies of the mother, however distressing to filial affection, were ineffectual to shake her preference for her husband, to whom she was at once made over."

A late number of the *Friend of India* contains a notice of the Orissa mission, in the course of which a remark is made that Dr. Scudder regards as very important. After stating that only seventeen persons were admitted to the churches during the previous year, the writer says: "This, as we have often observed, is a matter of little importance, compared with the gradual diffusion of that spirit of inquiry which is the sure forerunner of any great change among large masses of population. The permanent change will come rapidly enough, whenever a sufficient number are prepared to throw off even an external deference to a faith which has predominated for ages."

### Ceylon.

#### JOURNAL OF MR. POOR.

MR. POOR has sent to the Missionary House the journal kept by him during the six months ending October 1, 1852. He feels called upon, first of all, to acknowledge the goodness of God in granting to him uninterrupted health, as also abundant opportunities for doing his appropriate work. And in this connection he makes the following remark: "I must regard my improved

health and vigor, my greater zest and interest in the mission field, and a further view of our relations to the churches by which we are sustained, as among the substantial advantages of my late visit to the United States."

Having referred to his increasing satisfaction in his chosen employment, his thoughts naturally turn to the young brethren at home, who are soon to go forth with the "great commission." As a "token of love and esteem for them," he says: "In the mission field there is no lack of proper occasions for the full exercise of Christian graces of the highest order, whether in relation to themselves, to their fellow laborers, the heathen, or their Lord and Savior. May all candidates for this service then, from the outset, 'receive abundance of grace' from the fullness of Christ Jesus, and be provided with 'the whole armor of God.'"

#### A large Temperance Meeting.

April 15. Mr. Spaulding and myself went to Point Pedro, at the request of L. Leisching, Esq., the police magistrate of that place, to assist in forming a temperance society. He is a young civilian, recently appointed to the office which he now holds in the north of the island. We became somewhat acquainted with his character through an anonymous pamphlet, of which he was the author, entitled, "The pressing wants of Ceylon." On his arrival at Jaffna he was decidedly opposed, from conscientious scruples, to total abstinence societies; but after seeing the bearings of the subject upon missionary operations, and feeling the necessity of decisive measures for rescuing the fallen, as also preserving the great body of the Hindoos from intemperate habits, he was led to the conclusion that the Scriptures allow us to forego, if necessary for the good of others, the use of wine and other intoxicating drinks, even though they may be ranked among the good creatures of God. Having come to this important conclusion, on the high and scriptural principles of abstaining from things lawful for the good of others, he wished to have a total abstinence society formed within the limits of his jurisdiction as a magistrate; hence the invitation to us. The meeting, of which due notice had been given, and for which the necessary arrangements had been made by the Wesleyan missionaries, was held in the government court-house. The number of natives present was surprisingly large, it having been ascertained that full one thousand attended. Addresses were made by six or eight individuals, missionaries and natives, in moving and

seconding a series of resolutions. One of the native speakers presented a Bible view of the nature and fruits of intemperance, showing that no drunkard can inherit the kingdom of heaven.

When all was ready for signing the pledge, the magistrate addressed the meeting through the court interpreter, and took the pledge in the presence of the assembly. His example was followed by nearly two hundred, to whom papers were handed with conveniences for signing. Others were prevented from giving in their names by the lateness of the hour. We had previously attended temperance meetings, but had never seen it in this fashion. At the close of the day requests were made by several individuals from the adjacent villages, that similar meetings might be held among them.

#### *Valany—Pleasant Reminiscences.*

A few days subsequently, Messrs. Poor and Huxland made an excursion to Valany, a parish on one of the islands which come under the care of the mission. Mr. Poor has made the following entry in his journal in reference to this visit.

22. On our arrival at the house of Stickney, the catechist, we found that he had made arrangements for a lengthened public meeting, at which three distinct subjects were to be presented; namely, the state of Christendom, in comparison with heathendom, having the map of the world before us; Romanism, in comparison with Protestantism; temperance, and the formation of a temperance society. We did not, of course, tell them all that we know in regard to these subjects, especially the first. We had an audience of from seventy-five to one hundred adults, besides the children from two schools. A temperance society was formed, and the pledge was signed by seventy-three individuals. The meeting was highly satisfactory, on the whole, and somewhat in advance of any thing we had seen before under native influences.

David Stickney is described as an efficient laborer in the service of the Native Evangelical Society. The following statements are valuable; and they will have a special interest in the eyes of some persons.

Stickney is the eldest son of Ebenezer Porter and Mary Poor Porter, who have two younger sons educated at the seminary, now in the service of the Madras mission. Mary Poor was the first pupil received into the female board-

ing school in 1817. She was named and supported by an association of females, who were wont to meet for prayer at my mother's house. Mary was brought to us by her father, at the time of her mother's decease, in consequence of his having two sons, P. M. Whelpley and W. J. Ropes, in the boarding school.

David Stickney was married to Susan Bennet, educated at Odooville, the eldest daughter of Parvathy, who was the first little girl of good caste that was induced to come occasionally to the mission house to learn to sew, and to repeat the catechism, in the early days of the mission. Stickney has several children in a course of Christian training by their father and mother. These are of the third generation from Mary, the beneficiary of the praying circle at Danvers.

#### *Temperance in Arlevetty.*

A month later, Mr. Poor attended a temperance meeting at Arlevetty, H. Pole, Esq., police magistrate for Mallagum, being in the chair. A total abstinence society had been formed at this place in the month of February, 1852, not without a decided opposition, however, from the low caste toddy-drawers, who had been particularly disturbed by the interference of the government in closing a dram-shop in compliance with the earnest petition of the people.

May 22. In accordance with intimations given at the formation of the society, a subscription was opened for the purpose of indemnifying in part the native arrack-renters, who had consented to stop their sales of arrack and toddy, in that village, three months before the expiration of the rent for which they had already made their payments to the government. Their loss was estimated at about ten pounds sterling, three of which they voluntarily offered to remit. The remaining seven pounds were raised by subscription from Europeans and natives.

The following statement accounts for the conduct of these arrack-renters.

Soon after the formation of the society, the three arrack-renters visited me in my study; and from them I learned more fully their motives in favoring the temperance reform. They were thoroughly alarmed, it seems, lest by the present course of things the drunken toddy-drawers, who were formerly their slaves, should gain the ascendancy over the land-holders, and thus bring inevitable ruin upon them! This is an alarming feature in the state of society in this

province, which for seven years past has awakened increasing solicitude in our minds, at times bordering upon despair. But a new era has dawned upon us, and our hopes revive.

Mr. Poor says that there are four classes of persons, whose conduct deserves a special notice in the temperance movement at Arlevetty. They are:

1. The low caste toddy-drawers, who have to some extent enriched themselves by toddy sales, though by no means in proportion to what they have done in the way of impoverishing and ruining the higher grades of society!
2. The great body of villagers, who have seasonably taken the alarm, and bound themselves by pains and penalties to resist the invading foe.
3. The rigid heathen arack-renters, who had the sagacity and the generosity to foresee the approaching evil, and to hide themselves, even at the expense of giving up a part of their expected gains.
4. The government authorities, by whom the nuisance of a groggery was removed at the request of the villagers; and thus the hands of the temperance reformers were strengthened.

#### *The Jaffna Temperance Society.*

On the 8th of September, Messrs. Poor and Burrell attended a quarterly meeting of the Jaffna Native Total Abstinence Society, which was organized in December, 1851, in consequence of a movement among the educated natives of Jaffna. A few days before the formation of the society, one of this class, who had been educated at Bishop's College, Calcutta, called upon Mr. Poor at Manepy. The interview is described as follows:

As is my practice when visited by such persons, I observed to him, after the usual salutations, that he was a person of whom I had heard, and whom I was wishing to see, having somewhat to say unto him. After reporting myself to him, I inquired whether he had felt any interest and sympathy in my long protracted labors for the benefit of his countrymen. He assured me that he had; and that, though he had not had the opportunity of becoming personally acquainted with me, his errand was to request that I would preside at a meeting to be held in a few days, for the formation of a total abstinence society in the town. This was a most unexpected and gratifying reply to my inquiry, as he was a leading member of the educated native community, from which not a few,

for some years past, have been on their way to the drunkard's grave, and over whom I have set up the lamentation of the prophet, "I have labored in vain, and spent my strength for nought."

Mr. Poor mentions another incident connected with the formation of the same society.

A day or two before last Christmas, H. Pole, Esq., who has for some years past served as a police magistrate in this province, and who is in important respects a religious man, called on me in his morning ride to express, as he observed, "the compliments and best wishes of the season." After thanking him for his trouble in calling, and for his warm-hearted expression of good wishes for "a happy new year," I told him it was fair to presume that he might be willing to do somewhat, that his good wishes in my case might be realized. "It will afford me great pleasure," he replied, "to do anything in my power tending to such a result." "And will you allow me to specify whereby you may very materially contribute to my happiness?" "Most certainly." "Well then, if you will first inform yourself as to the nature and urgency of the case, attend the temperance meeting to be held in Jaffna on the evening of the 26th instant, and render assistance in carrying out the object aimed at, you will do something towards removing what I have long regarded as the most disheartening obstacle now existing in our mission field, and thus you will do something to make the ensuing a happy new-year." And thus has it happened to a degree beyond all expectation!

#### *Church Building.*

The last entry in Mr. Poor's journal is as follows:

October 2. I attended the ceremony of laying the corner stone of a village church in Arlevetty. This enterprise originated in proposals made by Mr. Lincoln Ripley and his wife. The sum of fifteen pounds sterling has been furnished or pledged by the inhabitants of the village; and the same amount has been voted by the mission from the "village church building fund." The edifice will be erected under Mr. Spaulding's supervision. H. Pole, Esq., F. H. Campbell, Esq., and a number of natives were present on the occasion; and we did not forget that this was the village in which the temperance movement assumed a new type, and received a fresh impulse.



LETTER FROM MR. HOWLAND, OCTOBER  
13, 1852.

THIS letter contains Mr. Howland's report of his labors at Batticotta, during the six months prior to its date; and he mentions various facts, which show that Christianity is making undoubted advances in Ceylon. Our brethren in that field, as among the Tamil people on the continent, and also in Western India, have frequent occasion for the exhortation of James: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain; be ye also patient." But "the set time" for an abundant harvest will surely come. And it may be much nearer than we believe.

*Preaching Labors.*

Mr. Howland first directs our attention to the efforts which have been made, by himself and others, to urge the claims of Christianity upon those who have not received it. And some of his statements will be found very encouraging. "It may be worthy of mention," he says, "that there seems to have been an advance in the preaching department, so far as it is performed by our native assistants. There has been an apparent increase of the feeling of responsibility on their part, with a consequent increase of earnestness and zeal. Sabbath worship is maintained regularly at five out-stations by men whom we call catechists, but who might perhaps be called, more appropriately, preachers of the gospel; and some of them might even be regarded as pastors, as they have charge of portions of the flock. The native preacher at the station has rendered valuable assistance, especially in the care of the work during my absence at the out-stations."

There have been occasional meetings also in different places, some of which have proved to be unusually interesting. "At the commencement of the season," Mr. Howland says, "in accordance with a plan adopted for more thoroughly pervading our field, several of the native brethren visited some of the adjacent islands. And when they returned, they seemed to be so much cheered by the apparent success which had attended their efforts, that I was reminded of the return of the disciples, who rejoiced that even the devils were subject to them. They spoke of large and interesting assemblies, wishing to hear more at ten o'clock at night! In one instance, a man had a large meeting in his own house, even when there was a heathen festival near by. The catechist on one of the islands which they visited, wrote in imperfect English as follows: 'It is very glad to us that our friends came to this place, and had meetings in different places, and

visited the people from house to house. The time has already begun, when the whole world will be preached.' They found one village where the people seemed quite ignorant of Christianity; but they listened with great interest to the new tidings." It is an interesting fact, that natives are found so ready to hear their own countryman.

Two of the brethren, mentioned in the foregoing extract, spent a Sabbath with Mr. Howland at one of his out-stations. "I shall not soon forget," he says, "the earnestness and force with which one of them poured out his soul, in addressing such of his people as were present in the evening. After he sat down, his companion, an aged man who has labored long for Christ, arose and alluded to the force and truthfulness of the remarks to which they had just listened, 'every word of which was like a blow,' and then said that he wished to add a word of comfort. The degrading slavery of the people had been mentioned, that of the heathen to the brahmins, and that of the Romanists to their priests. 'This,' said he, 'is because you are subject, first of all, to the Devil. But I told you that I had a word of comfort for you. It is the saying of Christ, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' He then added some remarks, than which I have never heard anything more happy, considering the time and the place."

*Education.*

There have been urgent calls for additional schools in villages, which have been comparatively neglected; but Mr. Howland could not meet them. One of these calls was met by the members of the Batticotta church and congregation, who give monthly to this object, in addition to their previous liberal contributions. Young and old cast in their mites; and what has been given in this way, has thus far met the expenses of the school. "We aim at retrenchment in our schools," says our missionary brother, "with the exception of those for girls. So long as the females of this country have such a mighty influence, not only as wives and mothers, but as the real owners of all the landed estate, the education of girls must have an importance, which can hardly be too highly estimated."

In the following extract, we have another illustration of the abiding influence of a good example: "I was interested, a few Sabbaths since, in seeing ten or twelve girls at our church from a village where I had long tried in vain to induce them to come. Upon inquiry, I found that a catechist whose home is in the village, had been stirred up by reading in the Morning Star some account of the efforts of Robert Raikes in collecting poor children into Sabbath schools, and

had improved a Sabbath, when relieved from his usual duties on a neighboring island, in bringing these girls to church."

The desire to obtain an English education is so great in Jaffna, that it even embarrasses the missionaries. They endeavor to keep it "within bounds," by discouraging the incipient wish, and also by requiring tuition from those who commence this course of study.

#### Out-stations—Village Church.

Passing to the out-stations, which are placed in charge of the native assistants, Mr. Howland states that in April he went to Naranthang with his family, intending to remain one or two weeks, for the purpose of reaching the females through Mrs. Howland. They found such an open door for their labors, however, that they remained six weeks. "We had free access to all classes," Mr. Howland writes, "and availed ourselves of the opportunity to declare the whole counsel of God. It was a precious privilege, especially as the people, being Roman Catholics, believe the Bible to be the word of God. And as it has been a forbidden book, it came to them almost with the interest of a new revelation. The surprise and interest with which they heard that there was no instance recorded in the New Testament of Christ's performing mass, or of the Apostles doing it; or of the worship of Mary or the saints, and many other things of the same character, were particularly noticeable. I had a stronger hold upon their confidence, from having with me a French edition of the Latin Vulgate, printed under the sanction of the Pope; and earnest were their inquiries as to whether it contained this or that verse, which they could not but regard as directly condemning their practices and tenets." But it was the aim of our missionary brother to guide his hearers to Christ, rather than discuss points of difference between Protestants and Romanists.

Mr. Howland reports the commencement of a church in Sangany, a village about two miles from Batticotta, where there is quite a cluster of Christians and those who are inclined to receive the truth as it is in Jesus. At a meeting held in the school bungalow last April, the subject of building a house of worship was proposed by Mr. Poor; and it was immediately taken up with so much interest, that contributions were solicited and obtained to such an extent as to authorize the beginning of the work without delay; and the walls are already more than half finished. "The land was given by an aged man," Mr. Howland says, "who was once a member of the church, and in the employment of the mission. He was excommunicated from the Batticotta church, after I became its pastor; and now he is the first person in my field to give a site for the

worship of the true God. We cannot but hope that this gift may be the means of his becoming a true penitent, and returning to the fold of Christ. He is a regular attendant at church now; which is the more remarkable, as I had never seen him at church before, since I came to this country."

#### Oroomiah.

LETTER FROM MR. STOCKING, OCTOBER 16, 1852.

MR. STOCKING spent five months of 1852 in Gavalan, the village of Mar Yohannan, for the sake of improving the health of his family. During three months Misses Fisk and Rice were also residents of the same place, with twelve of the older girls in their school. The benefit expected to accrue, in the matter of health, was fully realized; and this village may be resorted to for the same purpose in coming years.

#### Labors—Mar Yohannan.

Mr. Stocking found abundant opportunities for missionary labor in his new health retreat. This will appear more fully from the following extract.

Our congregation for preaching on the Sabbath has averaged from one hundred to one hundred and thirty; and about the same number, including both sexes and all ages, have received Sabbath school instruction, having been taught familiarly and connectedly the principal facts of the Old and New Testament history. After going through a given lesson, they were called upon to recite from memory what they had learned; and they reviewed it the succeeding Sabbath. Their attention was thus secured; and their minds were also awakened by mutual efforts to understand and lay hold of the truth; so that we found our efforts rewarded by an increasing interest in these exercises to the last. Several adults, encouraged by the example of many in other villages, have commenced learning to read; and they still persevere in their laudable endeavors.

Most valuable and efficient aid has been given in the general religious instruction of the Sabbath school by Misses Fisk and Rice, aided by Yonan and the pupils of the seminary. A school for boys and another for girls are still continued in the village, one being taught by a member of the Seir seminary, and the other by a member of the female seminary resident in Gavalan.

After referring to other services held for the benefit of the natives, and to the favorable impression made thereby, Mr. Stocking bears the following testimony to the good conduct of Mar Yohannas.

In all our efforts to benefit the people, Mar Yohannas has given us the full weight of his influence; and he has greatly facilitated our labors in every branch of our work. We have had ample opportunities for observing the Bishop in his daily intercourse with his family and people; and, though there are many remaining imperfections in his Christian character, arising from his early habits and his acknowledged official authority over them, divine grace seems generally to prevail; and we are led strongly to hope that he belongs to the family of Christ, and that he is destined to do still greater things for the spiritual renovation of the Nestorian church.

The people of his diocese, while they readily acknowledge him as their ecclesiastical head, generally regard him as different from what he formerly was, both as to the character of his preaching and as to many customs and practices which he now boldly discards. He seems disposed to exclude many of the peculiar practices of his church, as fast as the people can bear the change. He has long since relinquished the ordinary prayers in the ancient language in the family, together with the ordinary Wednesday and Friday fasts. His audible voice is uniformly heard in his retirement, at early dawn and evening, praying for his family and people with an earnestness and fervor truly refreshing to our hearts.

And the remarks here made respecting the impressions of the people generally in relation to the Bishop as a reformer, are also true of our helpers, and the pupils educated in our schools. The line of demarkation between an evangelically reformed church and a mere dead Christianity, is becoming more and more distinct, as the aggressive spirit of true piety manifests itself among them.

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LETTER FROM DR. WRIGHT, NOVEMBER 20, 1852.

#### *Unexpected Friends.*

DR. WRIGHT reports the prevalence of the cholera in Tabreez; and Mr. Stevens, the English Consul, had been told that twelve thousand

persons were cut down by this fell destroyer, prior to the date of the present communication, in that single city. In consequence of this great mortality, several of the principal officers of the government removed temporarily to Oroomiah; so that the labors of the mission were brought more directly under the notice of men in high places. One of these, Khodadad Khan, who is a Mohammedan of rank and wealth, has become particularly interested in the operations of our brethren, as will appear from a note addressed to G. A. Stevens, Esq., a brother of the Consul, whom he styles "the high in rank, the companion of greatness and renown, the kind and faithful friend," in which he says: "During the few days, that I have been in Oroomiah, I have observed the affairs of the American missionaries; that their object is the instruction and enlightening of God's creatures from pure benevolence; that they exert themselves, night and day, with this object in view; therefore it is obligatory on all the servants of God to assist them. That I may not be without an interest in this beneficent work, I request you to pay to them yearly, from this date, the sum of ten toman on my account. I am sure you will do as I request. I will trouble you no further."

Nor is this all. The wife of the Khan has also become interested in the labors of our brethren; and she has written to G. A. Stevens, Esq., "the exalted in rank, the kind and noble friend," as follows: "As the Khân has informed me in detail of the labors of the American missionaries, and commended them to me, I will trouble you with this request, namely, that you will pay over to them yearly the sum of five toman on my account. I am sure you will do me this favor; and I hope they will accept this my trifling donation." Fifteen toman are equal to thirty dollars.

#### *Enlistment of Nestorians.*

The following extract will be read with regret; and yet the information which it contains is valuable.

You have been informed that the Persian government is raising a regiment of Christian soldiers, mainly from the Nestorians. The enlistment was commenced more than a year ago, and it is not yet completed. The people are much opposed to entering the army; consequently the enlistment has been mostly a forced one. Great corruption exists among the officers charged with the business; and in some cases serious oppression is practiced. At present there is such a state of excitement among the people on the subject, as in some measure to interfere with our labors.

Strong influences have been brought to bear upon the government to induce

it to relinquish the plan of raising the regiment; but the King and his ministers still adhere to it; and of late peremptory orders have been received by the government agents here to complete the enlistment. It is conjectured that the King intends to make this regiment a part of his body-guard. It is said that he has lost confidence in his Musulman guard, since the attempt on his life last summer by five or six persons of the Bâbee sect. They approached him when out on a hunting excursion, under pretence of having a petition to present. Not suspecting any evil design, he reined up his horse and stopped. The ruffians then drew forth pistols, which they had concealed under their garments, and discharged them at the King. He fell from his horse wounded, though not seriously. The affair was investigated; and wherever persons were found, who were suspected of belonging to the Bâbee sect, they were seized and put to death with every variety of torture. Several hundred persons were killed in this manner at the capital; and messengers were dispatched to various parts of the empire with orders to the local governors to show no mercy to those professing bâbeism.

Dr. Wright says that both the seminaries are in operation. The applicants for admission to these institutions were so numerous, that many were of necessity rejected.

### Gawar.

LETTER FROM MR. COAN, OCTOBER 11, 1852.

THE letters from Mr. Coan, which were published in the December and January numbers of the Herald, will have created a desire for additional information in regard to the course of events at Gawar. This communication, it will be seen, leaves that station in circumstances which may well enlist our sympathies and our prayers; for our missionary brother presents the question, briefly but truly, in the following sentence: "The future with us is yet dark; and we are still called upon to walk by faith."

### Visit of a Turkish Official.

You have been informed that Kâmil Pasha, of Bashkullah, was absent on a tour through Koordistan last summer, and that Mustapha Pasha, the military Governor, transacted the business in his absence. Kâmil Pasha has been as far

south as Amadiëh; and he was expected, on his return to Bashkullah, to pass through Gawar. Knowing his humane and friendly character, we hoped that he would investigate our matters, and so espouse the right and redress the wrong. We also hoped that he would bring with him the orders, which Mohammed Pasha had assured Mr. Loftus were sent to him, authorizing the recommencing of our building.

In describing this visit, with its effect on the interests of the station, Mr. Coan uses the following language:

After staying here six days, Kâmil Pasha left yesterday for Bashkullah. I called upon him twice, once in company with Dr. Wright, who kindly hastened hither to aid us with his counsels and presence. On both occasions, the Pasha received us with very marked attentions, and treated us with the utmost urbanity. The day of our second call was a great day, the troops having been reviewed. All the principal men of the district were there, and received presents from him. We were with him in his tent during these ceremonies; and his attentions to us could not but make a favorable impression on the people.

But he had no authority from his superior in relation to the release of Deacon Tamo or our building. He regretted that the matter had passed out of his hands, as he would most gladly have done every thing in his power for us; but now his hands are tied, and he can not with propriety interfere. He said that Mohammed Pasha had written to Constantinople on the subject, and that Deacon Tamo could not be released till word should come from the Porte. He assured us that nothing would give him more pleasure than to serve us; and he should anxiously await orders from his superior, allowing us to proceed with our building. Meanwhile he would interest himself in our behalf; and, to prove his sincerity, he would authorize us to build a room or two for our fuel and for the accommodation of our guard, irrespective of his superior's orders.

The subjoined extract shows the kindly feelings of this Turkish dignitary towards our brother:

The day after our interview Hourrem Bey, whom the Pasha called his son, came to see us at Memikan; an attention which we hardly expected. The night previous a band of robbers had

come down upon our village, and had fired upon our guard. This circumstance was related to Hourrem Bey, who informed the Pasha. That night three other soldiers were sent to guard us. Yesterday six more came, and informed us that the Moodir himself would be here to-day.

The Moodir visited Memikan, by the command of Kamil Pasha. He was directed to see that the two rooms were built at once, and at the Pasha's expense. He brought a mason with him, and made arrangements for collecting the materials and for feeding the workmen. He did not leave till he had appointed an officer to oversee the work.

We had looked for more important results from this visit of Kamil Pasha; and yet we are exceedingly gratified by his very kind bearing towards us, and his evident desire to render us more comfortable for the ensuing winter. We know not how to account for his assuming the whole expense, except by regarding it as in keeping with his known generosity and kindness.

#### *Prospect for the Winter.*

We cannot think of leaving the station this winter, uncomfortable as it must be at best. Already the snows are beginning to settle down upon the mountains around us; and we are not much better prepared for winter than we were a year ago. At this late season we are only permitted to secure a place for our guard and for our fuel. Hence it is the unanimous opinion of the brethren at Oroomiah, that it would be extremely hazardous for Mrs. Coan to remain here in the circumstances. She expects, therefore, to spend the winter at Oroomiah; while Mr. Rhea and myself will endeavor to do what we can alone.

The concluding paragraph of Mr. Coan's letter is as follows:

The season has closed upon us, and we have not accomplished what we had hoped. The providences of God have been wonderful towards us; and we have been able to do but little beyond watching their indications, and endeavoring to learn the divine will.

We hope our friends in America will not be discouraged in relation to this field, although in a moral point of view it resembles somewhat the lofty mountains about us. The promises of God are sure, and his word cannot fail. We

cannot doubt for a moment that we have been led hither, and that our Master has yet a great work for us to do. Pray for us, that we may in patience possess our souls.

LETTER FROM MR. RHEA, NOVEMBER 13, 1852.

#### *Plans for the Winter.*

MR. RHEA announces, with great pleasure, the safe arrival of Mr. and Mrs. Crane at Oroomiah on the 20th of October. It would give him still greater pleasure to describe them as "at home" in Gawar; but this may not be during the present winter. From the following extract, it will be seen that it is deemed inexpedient and unsafe for a female to encounter the severity of the cold season in Memikan, till better accommodations shall have been secured. "Mrs. Coan, after a prolonged struggle, yielded to the advice of the mission; and she consents to spend the next few months in Oroomiah. 'What will become of these poor women and my little girls,' was her only argument; but it was often urged with the eloquence of tears. Most gladly would she spend another dreary winter alone, without the society of a missionary sister, or even a pious Nestorian female, with but few more comforts than she had last year, were it not considered hazardous to her health."

This letter was written at Oroomiah. The plans of the Gawar brethren will be learned from the subjoined announcement. "We hope to-morrow to celebrate the Lord's Supper; and on Tuesday Mr. Coan, Mr. Crane and myself will return to Gawar. Mr. Crane will remain with us as long as he can, and yet return to Oroomiah before he shall be shut in by the snows."

In speaking of the plans of the station, Mr. Rhea says: "We expect some trials during the winter; but we expect more joys. Our great object hitherto has been to secure the right of residence by patient continuance; but we seem to have been opposed as bitterly, as if our efforts had been of the most aggressive character. And now, if we can breast the mountain storms, and find a path through the deep snow, we hope to make our way to every Nestorian village on the plain. We cannot longer leave these perishing souls in hopeless darkness. We know that many sympathize with our work, and would heartily bid it God speed, were they not intimidated; but the far greater part are blinded by prejudice, and would rejoice to see our plans thwarted. Still these prejudices are not deep-rooted. It is surprising how soon they may be removed by kind and friendly intercourse. We hope that we may have the privilege of such intercourse."



The benevolent intentions of Kamil Pasha, as mentioned in the preceding letter, have not been fully realized. "The rooms which the Pasha promised to build," Mr. Rhea writes, "have been completed. But the labor employed was forced; and the work was so slighted, and the walls were so injured by the rains during the process of erection, that it is a question whether they will withstand the rigors of the winter. Still we hope they will be of service to us; and if they should fall down, we can repair them, and perhaps make them suitable for our occupancy another year, if we should not have the privilege of completing our building. Whether the Turks give us a house or not, we are now in a situation to endure a pretty long siege."

### Deacon Tamo.

Khamis has lately visited his brother, Deacon Tamo, who has not yet been released from his confinement. "He was just recovering from a severe illness. His situation was trying; for there was no one to minister to his wants. He is a companion of the vilest prisoners, filthy, loathsome and covered with vermin. Still he is cheerful, and feels ready to die in prison, if it is God's will that he shall give such a testimony of his attachment to the Lord Jesus. When the brother went before the Pasha, and humbly sued for the Deacon's release, this high official promptly and sternly replied, 'No; he has undertaken to do a great work in bringing the English into the country, and building a house for them; I shall not release him.' Such is Turkish toleration, when administered by a genuine Turk."

Deacon Tamo has not lain in prison these four months, Mr. Rhea says, on suspicion of murder; for his accusers know that he is innocent. But his crime is, that he chooses to think freely and act with simply that liberty which is promised to every Turkish subject. Thus far the Deacon has acted the part of a faithful soldier of the cross; and our missionary brother has confident expectations that the Lord "will yet vindicate his cause."

### Aintab.

LETTER FROM MR. CRANE, NOVEMBER 6,  
1852.

### Visit to Killis.

It is well known to the readers of the Herald, that the state of things at Killis is becoming more and more hopeful and animating. Indeed, the formation of a Protestant church has seemed to give a new impulse to the work, which our Aintab brethren are endeavoring to carry forward in that place. The present communication will

undoubtedly deepen the interest which is felt in the little band of disciples, who are so anxious to receive instruction.

A few weeks since, it was my privilege to make a visit of nearly a week to Killis. I took with me one of the deacons of the church in Aleppo, as the only deacon of the recently formed church in Killis was absent on a tour to Adana. It was late in the evening when we reached our destination, having been on our horses about thirteen hours; but, late as it was, we found the brethren assembled, awaiting our arrival.

A fact evincing at once the cordiality with which these brethren greet a missionary, and the interest which they feel in having him come among them, is perhaps worth mentioning. Whenever they know of his approach, they are accustomed to leave their work, and come out in a body to meet him, and escort him into the city; while their happy countenances and earnest inquiries show their heart-felt pleasure. They had thus come out to meet us; but as it was some two hours after sundown before we arrived, they had returned, and were waiting for us at the house of our native helper.

Such was their eagerness to express their joy, that we were forced to sit down, irrespective of our weariness, and reciprocate their friendly converse, and answer their inquiries. It was not till near midnight, indeed, that we found ourselves free to retire. The next morning, soon after daylight, we were aroused by their calling, some with inquiries and questions on some passage of Scripture, some leading sick friends, or asking advice for absent ones; for a missionary is always supposed to have more or less acquaintance with medicine.

After consulting with the members of the church, it was agreed that the sacrament of the Lord's supper should be administered on the following Sabbath. During the several intervening days, our time was much taken up in examining candidates for admission to the church. Several presented themselves; but only three were deemed, in the circumstances, proper subjects for admission; though, had not our time been so limited, we should doubtless have accepted more. While engaged in the performance of these duties, we were constantly interrupted by persons coming with questions on passages of Scripture, or for the purpose of propounding some mental difficulty, or to have some of the absurdities of their old church refuted. But all

were eager to listen. Frequently did we hear the remark, "Why do not our priests tell us these things?" "Would that our bishops were here to listen to these points!" And other expressions of a similar import were used.

Mr. Crane does not deem it necessary to give a full account of the discussions which arose during his visit, though many of them related to points of great interest to the Armenian church. That he was "not slothful in business," will appear from the following statement: "Our time was completely occupied each day, from an early hour in the morning till late at night. I preached every day, except Saturday, when I felt too exhausted to conduct religious services. The audiences, though not so large as on the Sabbath, were very attentive."

#### *Sabbath Services.*

As the Sabbath dawned on us, we were awakened by the voice of prayer from the adjoining room, used as a chapel. It was the usual hour of Sabbath morning prayer. The services were conducted by our native helper from Aintab, who made a very impressive address on the importance of fulfilling the designs of Providence, in ascertaining and cordially acquiescing in the will of God. The Lord's supper was administered at twelve o'clock, that being the hour when the greatest number of persons were expected to be present. There were some fifty-five or sixty in attendance. During the reading of the confession of faith, there was profound silence; but when we came to the covenant, there was one general burst of emotion, not only from the persons about to be admitted, but from many others in all parts of the room; and for a moment or two the exercise was actually interrupted with sobs. It was a scene long to be remembered; and the impressions received by those who were present, it is hoped, will not be lost. For my own part, never do I remember having attended a more solemn or melting communion service.

In the afternoon the subject of the discourse was the necessity of watchfulness, deduced from the disciples sleeping in the garden. This also was a solemn season. In the evening my room was crowded till a very late hour; and as I once more placed my head on my pillow, completely exhausted, I could not but bless God for allowing me a participation in scenes so refreshing, and so indicative of the power of truth and of the efficiency of the Holy Spirit.

Mr. Crane concludes his letter by relating the following incident: "One morning, about two weeks since, as I entered my study, what was my surprise to meet one of the good brethren from Killis, who had traveled all night on foot, with the express purpose of inducing me to return with him immediately. The deacon whom I have already mentioned as having been on a tour to Adana, had returned, and was dangerously sick. The native brethren wished me to come, therefore, and administer medicine to him, and also, should his disease terminate fatally, attend his burial, and improve the solemn event for the advancement of spiritual religion. It was the same man who came as a delegate to Aintab, more than a year and a half since, when Dr. Smith was sick, to have one of us leave and go with him. Sickness in my family prevented my complying with his request; and with a sad heart I was compelled to give him a negative answer."

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#### *Choctaws.*

LETTER FROM MR. C. C. COPELAND, DECEMBER 31, 1852.

#### *The Western Churches.*

THE following extract contains the latest intelligence from the western part of the Choctaw nation. It will be seen that Mr. Copeland calls for more assistance in the preaching department. Other missionaries have written to the same effect. Who will go?

Our work in this section still seems to prosper. We have not what may be called a revival; but sinners are coming to Christ here and there, one, two, three or more at a time; so that we are not left without witnesses of the presence of the Lord among us. At the last communion season in the Six Town church, four were received into its fellowship, and four young men were also admitted to this church at our last sacramental meeting. The last Sabbath I spent at Bennington; none were received into the church, but ten avowed themselves as inquirers, some of them having been backsliders. Meetings are well attended at all the places where I preach. Still there is not all that earnestness in seeking and serving the Lord, that we could wish to see.

During the year that is now closing, fourteen persons have been admitted to the Bennington church, nine to Mount Pleasant, and nine to the Six Town church. The increase appears small;

but if so many persons have been really converted and brought into the kingdom of Christ, surely we have not labored in vain.

Our little school at Mount Pleasant is quite prosperous. The scholars are few, only sixteen in number; but we think it worthy of the attention of a missionary teacher. At Bennington there are more scholars; and we hope the place will be supplied soon. The people there, I think, should now be assisted. They have tried their own strength, and are satisfied not to try in the same way any more. They turn to us, and will do all they can consistently to sustain a teacher or missionary, or even both.

We need help in preaching. Our native assistants do remarkably well; but some other aid is greatly needed at this time, especially at our communion seasons. It has now been almost a whole year, I think, since Mr. Kingsbury has attended such a meeting with me west of the Boggy. His efforts have been needed in other parts of our field. I have consequently been alone at about twenty-five sacramental meetings; and you know something of the labor to be performed at such seasons.

## Micronesia.

### VOYAGE OF EXPLORATION.

THE November and December numbers of the *Herald* contained an account of the departure of the Micronesian mission from the Sandwich Islands, accompanied by Rev. E. W. Clark and others, for their proposed field of labor. It gives the Prudential Committee great pleasure to announce, that the voyage of exploration has been successfully made, and that two stations have been commenced in a cluster of islands, where the gospel of Christ had never before been proclaimed. The *Caroline* returned to Honolulu on the 23th of November, having left Messrs. Snow, Sturges and Gulick, with their wives, the two Hawaiian assistants, and their wives, at the posts which had been selected for their occupancy. Communications have been received from these brethren, with one from Mr. Clark, the contents of which will doubtless be read with peculiar satisfaction.

### Kingsmill Islands.

It was on the 15th of July, it will be remembered, that the *Caroline* sailed from Honolulu. On the 5th of August she arrived at Taritari, about two thousand miles from the Sandwich Islands; but our brethren did not go on shore till

next morning. They then landed, deeply affected by the thought that the gospel had been brought for the first time to this secluded people.

### Pitt's Island.

They found an Englishman by the name of Randall, one of a firm that is engaged in obtaining cocoa-nut oil, &c., who, with a partner, Mr. Daraat, treated them very politely. After visiting a number of the native houses, they returned to the vessel for dinner. In the afternoon the ladies accompanied them in a pleasant ramble, there being no restraint whatever upon their movements. That night Dr. Gulick wrote in his journal, "We are tired, but grateful. We marvel at the providences of the day." "We see no indications of decided opposition to our work. The mouths of all are closed."

Next morning the party accompanied Mr. Randall to the town of Taritari, three miles from the vessel, for the purpose of waiting on the King and chiefs, and conferring with them in regard to the commencement of missionary operations. "The situation of the place," Dr. Gulick says, "we found more luxuriant than any we have yet seen. The patches of *api*, a species of taro, were interspersed among the houses. The island architecture, I suspect, is much like that of the Samoa Islands. A roof supported by posts, three or four feet high, expresses the whole. We saw a council-house one hundred and seventeen feet long and sixty-six wide, and perhaps fifty or sixty high. We frequently remarked, 'Houses for public worship are already built, waiting for those who shall proclaim the salvation of Christ.'"

In describing the interview of our brethren with his Majesty of Pitt's Island, Dr. Gulick says: "We found the King, a youth of fourteen, and his four uncles, awaiting our arrival in a house which was crowded with spectators. There was nothing formal in the arrangements for the occasion; indeed, the reverse was true. As we entered, we shook hands with the King, who sat on an elevated platform. The four chiefs, with others of inferior rank, sat or lay on the floor. Mr. Clark then stated, in a conversational way, why we had come to these islands, and that we hoped to do them good. Mr. Randall interpreted; but he gave such a color to the statement, I have no doubt, that much of its Christian element was lost." The letter of Kamehameha III. was presented; and a copy in English was left with the King.

At length the King and chiefs were asked whether they desired our brethren to teach them the word of God, or, as Mr. Randall interpreted it, the "spirit's talk" of the missionaries. They replied by inquiring whether this would interfere with their polygamy. "One of us proposed," says Dr. Gulick, "that they should be told that

we considered living with one wife the best; but Mr. Randall preferred not to say this, as he had four wives." A decisive answer was not requested; but the King and chiefs were asked to think of the matter; and the hope was expressed that they would receive another visit from missionaries. Two Bibles were then left with them as presents.

The next day was the Sabbath. Mr. Randall, with several foreigners, attended public worship on board the *Caroline* in the morning. A number of the natives were also present, and appeared to be greatly interested. In the afternoon Mr. Snow preached on shore to a congregation of thirty-four, about one half natives. "It was the first sermon ever heard on this island." The Lord grant that it may not be the last!

On the 9th of August our brethren sailed for Mak-in, which is near Taritari, and with it is called Pitt's Island. They landed next morning, and spent a number of hours in conversation with the foreigners whom they found there. They saw the remains of the late King, who had been dead three weeks, exposed and gradually drying up. "The constant application of cocoa-nut oil seems to preserve his body from corrupting decay." The corpse of his father had been kept several years; and it was only buried in the spring of 1852, through fear of a flood from a western gale.

#### *Description of the Kingsmill Group.*

Pitt's Island belongs to a part of Micronesia, known as Kingsmill Group, and lying on both sides of the equator. The northern point of Makin is in latitude  $3^{\circ} 20' 43''$  N. and longitude  $172^{\circ} 57'$  E. The other islands are nearer the equator; and they are in nearly the same longitude. Mr. Gulick has entered in his journal the names and population of these islands, according to the statement of Mr. Randall. The list is as follows:

|                |                         |       |
|----------------|-------------------------|-------|
| Makin, {       | Pitt's Island, . . . .  | 2,000 |
| Taritari,      |                         |       |
| Maraki, . . .  | Matthew's Island, . . . | 3,500 |
| Apiau, . . .   | Charlotte's " . . .     | 3,500 |
| Tarawa, . . .  | Knox's " . . .          | 3,000 |
| Malana, . . .  | Hall's " . . .          | 4,000 |
| Kuria, . . .   | Noodle's " . . .        | 3,000 |
| Ananooki, . .  | Henderville's " . . .   | 3,000 |
| Apamama, . .   | Simpson's, " . . .      | 4,500 |
| Ononougo, . .  | Sydenham's " . . .      | 3,500 |
| Tubatosa, . .  | Drammond's " . . .      | 4,500 |
| Onwotou, . . . | Clark's " . . .         | 3,500 |
| Tamana, . . .  | Rotcher's " . . .       | 2,000 |
| Perot, . . .   | Peru " . . .            | 1,500 |
| Nukusa, . . .  | Byron's " . . .         | 3,000 |
| Aratal, . . .  | Hope " . . .            | 2,500 |

If this table is correct, the entire population of the Kingsmill Group is only forty-seven thousand.

Mr. Randall thinks it may be fifty thousand; but others have adopted a higher estimate. The following extract from a letter of Mr. Sturges, dated September 17, gives a comprehensive view of the people inhabiting these islands:

The entire group consists of fifteen principal islands, all coral, densely covered with cocoa-nut groves, with a population of about fifty thousand, having one origin, language, faith, &c. They are governed by independent kings, have a limited intercourse with each other, are resorted to by whalers, and occupied by a company of English traders, who export annually more than twelve hundred barrels of cocoa-nut oil from Pitt's Island alone. The natives are of a medium size, dark complexion, inquiring minds, showing more than ordinary skill and perseverance in the structure of their houses, boats, etc.; and they are generally mild and peaceable.

Pitt's Island, the only one we visited, consists of two islands, known to the natives by the names of Taritari, and Mak-in or Muggin. The former is a coral reef, from one-eighth to three-quarters of a mile in width, elevated in spots above the sea, enclosing a lagoon, not unlike the figure of a triangle, and about twelve miles across. The latter is about six miles by three, also enclosing a lagoon.

The following description of the natives of Pitt's Island is generally true of the entire group. Their life is one of indolence. The cocoa-nut, which every where abounds, supplies their few wants with little labor. Their chief employment is the manufacture of cocoanut oil, which is now a source of great profit to the few traders, and might bring a large revenue to the people. They also make an excellent kind of molasses from the cocoa-nut sap. From this tree almost every thing which they eat, drink, wear, live in, or use in any way, is obtained. Probably no other tree answers so many useful purposes.

The population is divided into three classes, chiefs, landholders, and slaves. They live in small communities, regarding the oldest of their number as a kind of patriarch. Polygamy is common. As a nation they are hospitable, seldom allowing a stranger to pass their doors without asking him in to drink "toddy," a pleasant drink from the cocoa-nut. They share to the last morsel with the needy. In each town is a "stranger's house," where travelers, strangers, and the destitute, find temporary homes. Some

of these houses are immensely large, and neatly and substantially built. They serve also as council-chambers, places for feasts, dances, singing, amusements, of which they are passionately fond, assembling on such occasions, not only from different towns, but from different islands.

Their religion scarcely deserves the name, is little esteemed by them, and, according to the opinion of foreigners intimate with them, could be easily exchanged for another. They have no temples, no idols, no priests, at least in the northern part of the group, and probably in all. They have a loose system of "spirit worship;" but their confidence in it has been weakened by the prevalence of a recent sickness among them, which carried off its thousands, notwithstanding the attempts to propitiate the spirits. This worship is mere veneration for the spirits of the dead, whose favor they hope to secure by a few simple ceremonies.

When one dies, the body is placed upon mats in the centre of the house, and rubbed with cocoanut oil by the friends, until the flesh is entirely gone; then the bones are placed upon the loft, or thrown into the sea. During this time a general wailing continues, and a constant fire is kept burning. A stone is placed near the house, as the resting-place of the spirit, to which offerings of cocoanuts are brought twice a year. The tabu system is of but little force. They have but few traditions, and cannot be considered as very superstitious.

#### *Missionaries needed.*

Such are the islands of this group; and such are the inhabitants. The question now arises, "Shall any thing be done to give them the gospel of Christ?" It cannot be disguised that there are some obstacles, growing mainly out of the coral formation of the entire group; but these, it is presumed, will not in the end be found insurmountable. Foreigners live there contentedly, with no higher aim than the acquisition of wealth; and shall the followers of Christ shrink from doing likewise, with the promise of the Savior's presence, and having the salvation of lost souls in prospect?

On this question, however, the testimony of Mr. Clark is valuable. Under date of November 4, he wrote as follows: "The difficulties of establishing a mission here, on the whole, are not so great as I anticipated before visiting the Islands. This is a wide and important field; and it must be occupied at some time, and in some way. When and how, are questions of

some difficulty. If the foreigners, who are engaged in collecting cocoa-nut oil, should heartily favor the undertaking, the way would seem to be fully open for the immediate establishment of a mission. Mr. Randall, who rather seemed to be the head of the oil factory at Taritari, expressed himself as favorably disposed towards our object, and treated us in a very friendly manner; though I thought he seemed rather cautious about committing himself. He acted as our interpreter; and when the question was put to the King and chiefs, whether they desired missionaries to come and reside among them, he said they expressed a wish to consult him privately about it. We did not think it best to press the question then, as we were not prepared to leave missionaries with them. The chiefs and people appeared friendly."

Still Mr. Clark does not conceal the difficulties of the case. This will appear more fully from the following extract: "This would be a field of a good deal of self-denial for mission families, but not so much so as I supposed formerly. Provisions must be brought mostly from abroad; and families would be under the necessity of dispensing almost entirely with some very desirable articles of comfort, such as milk, fresh butter, and many kinds of vegetables; but they would have in abundance the comforts and even luxuries afforded by the prolific cocoa-nut tree. They would dwell under a torrid sun; but they would have refreshing showers, and the shade of ever verdant trees. They could not ride in carriages; but they could sail over lagoons, or walk under the wide spreading leaves of the cocoa-nut tree, and refresh themselves by a delicious draft from its fruit. Tolerable water may be found in some places, and good water might be caught in cisterns. Families here would be lonely, though they would not be quite so much out of the civilized world as I supposed. The Islands are visited several times a year by vessels from Sydney for cocoa-nut oil; and whale-ships often cruise about the group, and sometimes stop for refreshments, or other purposes. Two were at the Islands during our short stay."

#### *Strong's Island.*

On the 10th of August, the Caroline sailed for Strong's Island, or Kusaia, which is the name of the group in the native language, the largest island being called Uaiu; the one on which the King lives being known as Lela; and several smaller islands having their distinct names. On the 21st our brethren saw the land, six hundred miles north of west of Mak-in; and on the following day they were boarded by a pilot, Mr. Kirkland, one of the three foreigners on this group, who brought them to the anchorage, within a quarter of a mile of the King's house.



*Interview with the King.*

They did not go on shore till the next day; as they wished to rest "according to the commandment." Their reception on Monday will be learned from the following entry in Dr. Gulick's journal:

About half-past ten this morning we all went on shore to pay our respects to King George. As Capt. Holdsworth had yesterday made his acquaintance, it was by him that we were introduced. Within an enclosure of reeds were a number of large houses. At the door of one of these we found the King awaiting our arrival. As we each in order shook his hand, he wished us a "good morning" with a very pleasant smile, quite indicative of refinement. We stood about this door of the house for a few minutes, and were then asked to enter by another door. We took our seats on a number of chests arranged on one side of the room, which constituted the whole house. Mr. Clark then gave him the presents we had brought, namely, a red blanket, two red shirts, several yards of turkey red, and a pair of scissors for the Queen, who sat beside him, fondling her infant grand-daughter. With these we also gave a Hawaiian Bible and hymn book, with a copy of Cheever's *Island World*, which contains a portrait of the Sandwich Islands King, and sketches of Sandwich Islands localities. We thought this a very appropriate present, coming, as we do, from those islands where God's word has been so productive of good.

After the presentation, Mr. Clark stated to him our aims and wishes; and then read the Hawaiian King's letter to all kings and chiefs of the Caroline and Kingsmill groups. A copy of this we left with him, as we had done at Taritari, reserving the original for other occasions. Mr. Snow next made some statements of our definite wishes, such as our willingness and wish that a part of our company might stop on this island; that we all wished to go to Ascension Island, and hoped a part of us might remain there; but if we could not, that we should all like to remain with him, till our vessel should return to us from the Sandwich Islands. He told the King of our having brought a certain amount of food with us and material for houses; but that we should still be dependent on him for fresh provisions, in a certain measure for houses, and perhaps for land to cultivate. It is very questionable whether he understood more than a small fraction of all this, though

parts he evidently comprehended. Mr. Kirkland then explained to him our wishes, which he received in the same placid, pleasant, non-committal, yet politely assenting mode, in which he had heard all our remarks. We could see that he was not displeased; yet we did not know more.

We now fell into a pleasant chit-chat. He ordered cocoa-nuts and water; and after about two hours we asked permission to look about his premises. He gave his ready consent, and also accompanied us. In one house he told us the body of his daughter was kept, who died three months since. He spoke of it with a cast of sadness, which quite interested us. He keeps women constantly in the house, to watch and to anoint the dead. We did not ask to enter, for the doors were closed. We spent about two hours in this way, then bade the King "good morning," and spent more than two hours in calling on Kauker, the King's eldest son, and in roaming about the island with Mr. Kirkland.

We are much interested in this people. The King's whole aspect and countenance are very pleasing. There is such mildness, with evident decision and meditative intelligence, that we cannot but have a feeling of respect. His only dress was a faded flannel shirt. His wife had on a short, small cotton-cloth gown. Beside himself and wife, there was no islander present. One or two came at his call, crouching on their hands and knees, and retired immediately. His own son, eighteen or twenty years old, crept in this manner, as he approached to take the little infant to other nurses.

An extract from a letter of Mr. Snow, dated September 1, contains some interesting statements in regard to the inhabitants of Strong's Island.

All of us were struck, from the first, with the marked Asiatic appearance of the natives; and those who were most competent to judge, noticed an Asiatic peculiarity in their language. We were told by Mr. Kirkland, who has resided on the island some twenty months, that most of the people could speak the English language quite readily. We found it a very broken sort of English, however, for the most part, and not so general as he represented. But we were surprised that a people, having so little intercourse with Americans and Englishmen, should have learned so much. Still

this surprise diminished, as we saw more of their power of observation and wonderful inquisitiveness.

Polygamy is unknown among them, so far as we could learn; and labor is honorable among all classes, from the King to the lowest subject. There seemed to be four trades, namely, fishing, cooking, house building, and boat-making. It is a rule for the son to follow the business of his father; though there are some who become skillful in several trades. The present King was a fisherman; and he still loves and pursues his old employment. So far as we could judge, the chiefs and nobility are as industrious as the common people, if not more so.

The oldest son generally takes his father's governmental position; though this is not invariably the case. The present King was elevated from a low rank among the chiefs to that of king, in consequence of the efficient and noble part which he acted in ridding the people of a most despotic and cruel tyrant, his immediate predecessor. After he had done this work, he retired from public duties to his fishing business, without the expectation or wish of receiving any special honor for his services. But the importunities of the chiefs and people led him to forego the quiet of private life, and to occupy the post of king.

The love and respect of the people for their sovereign was so great, that they crouched in his presence, or approached him on their hands and knees. And what was formerly done voluntarily, is now either done by habit, or is required; for whenever he appears abroad, they always sit with their heads inclined towards him, till he passes them; and if he speaks to them, their answers are in a slow monotone, and so low that he is often obliged to ask the second time. If they are at work, they drop all business till he has passed; and they never look directly at him, when he is observing them. This habit or rule among the people has led many who have visited the island, to style the King the most arbitrary and despotic of tyrants. Notwithstanding all that is said of his severity, however, I think his people truly love him as a king and ruler. They speak of him as "good King George." In and about his premises are marks of the most perfect order and quiet that I have ever seen. And there is a degree of mildness and docility about the people, such as I have rarely found. The

women appear industrious, but perform only in-door work.

The King's sympathies seem to be quite American. He speaks of our principal seaports, cities and towns, with a familiarity that is truly surprising; and this may become an important post for commerce. The harbors are equal in safety and commodiousness to any in this part of the Pacific. The soil is exceedingly rich and fertile. The mountains are some two thousand feet high, and well wooded to their tops. The only unpleasant thing that meets the eye, is the deep, unbroken verdure of the island. Though the natives are comparatively few in number, when they pass away, the island will be occupied by enterprising men of the Anglo-Saxon race. How important that the gospel should obtain a firm footing first!

#### *A Station to be commenced.*

Before the *Caroline* arrived at Strong's Island, the question had arisen in the minds of some of the brethren, without any interchange of thoughts or impressions, "May it not be expedient to commence operations at this point, even though a station shall also be commenced at Ascension Island?" Prayer was offered to Him, who giveth wisdom and grace to those that ask him. The evening before the visit to the King, especially, was spent in sincere and earnest endeavors to discover the path of duty. It was finally resolved to submit a distinct inquiry to King George, "Do you wish any of the missionaries to remain on your island?" When the question was proposed, he took it into serious consideration, and subsequently gave his consent, that one of our brethren and one Hawaiian, with their wives, might remain; whereupon it was resolved to commence a station. Mr. Snow says:

1. Several of our company had been led, by a singular coincidence, to consider the feasibility of occupying both Strong's Island and Ascension Island at this time.

2. When we reached the former, we found but three foreigners; and the most influential of these, Mr. Kirkland, was very favorably affected, in reference to our remaining, and used his influence with the King in our behalf.

3. The King received us kindly, and treated us liberally in regard to supplies; and, notwithstanding all the bad stories which he had heard from sea captains, sailors and others about missionaries and their doings, he wished a part of our company to commence a mission on his island. He was ready to give us land,

and build us a house; and he was anxious to have all his people enjoy equally the blessings which we might bring with us.

4. The post seemed to us an important one. Besides the fourteen hundred or seventeen hundred natives, according to Mr. Kirkland's estimate, many of them speaking tolerable English, and wishing to be taught our language, and all as yet destitute of the knowledge of the true God, the island has good harbors, is well wooded, and has good water; and, though small, it is mountainous, and has an excessively luxuriant soil. So far as we could learn, moreover, it is healthy for foreigners, though subject to considerable rain; and while it is comparatively unknown, it is already visited by an average of twelve ships a year for supplies of wood, water, &c.

5. A change might occur before we could visit it again, both as to the number and character of the foreigners; also in the government, in case the old King should be taken away. And the island may be occupied by persons wishing to propagate a different and hostile faith.

The next step was to select the brother and sister, who should be set apart for this field. Mr. and Mrs. Snow were unanimously designated for it; and they readily consented to make the sacrifice involved in taking this step. "We could not but feel, in view of all the circumstances," Mr. Snow says, "that it was our duty to remain, and trust in Providence to light up the dark places in our path, prosper us in our work, and make us a blessing, not only to these benighted islanders, but to many sons of the ocean, who shall frequent this lonely harbor, from whatever country or clime they may come."

A variety of circumstances seem to indicate, that the decision of the brethren was in accordance with the will of God. "Not two years ago," Mr. Snow writes, "a French man-of-war came into the lee harbor, and surveyed it, leaving bouys here and there, and tried to induce one of the natives to go to France to learn the language, that he might return, either as a papal missionary, or with a French missionary, or both. But King George, having heard of the doings of the French at Tahiti, would listen to nothing of the kind; and thus the plan was broken up. How wonderfully has God kept the field for us!" And it is very remarkable, that all the endeavors of unprincipled seamen to prejudice the King against missionaries have had so little effect. Even the King's son, the heir apparent, with a very questionable reputation, in reply to an inquiry, "What do you think of missionaries?" said without hesitation, "Bad cap-

tains tell me, missionaries bad; good captains tell me, missionaries good."

### *Anecdotes of the King.*

As the friends of missions will feel a deep interest in King George, the following extracts from Mr. Clark's letter will be read with peculiar pleasure.

On asking him what I should say to our Hawaiian King, in reply to his letter of introduction, the answer was, "Tell him, I will be a father to Mr. and Mrs. Snow." I had repeated interviews with him, and was surprised to discover his high tone of feeling on moral subjects, such as intemperance, breaches of the seventh commandment, &c. He has adopted, and enforces very strictly, the Maine law. No intoxicating spirits are allowed to be made on the island, or brought on shore from ships.

On our arrival, we noticed that the spathe of the cocoa-nut tree was not cut, as is common at Pitt's Island and Ascension, to procure the sap or "toddy," from which an intoxicating drink is made. On conversing with the King on the subject, he remarked, "Plenty white men speak me, very good tap cocoa-nut tree; get toddy. Me say, no; no good. Plenty men get drunk on shore; too much row; me like all quiet. No tap cocoa-nut tree on Strong's Island." Some men, very wise in political economy, would say, 'This is a narrow-sighted policy; especially as the sap, fresh from the tree, affords a very pleasant drink, and may be made into very good molasses.' But this reasoning did not satisfy the mind of this unsophisticated heathen. He chose to prevent the evil in its bud. He could put a tabu on tapping cocoa-nut trees; but he could not prevent the sap from fermenting and becoming more or less intoxicating. Nor could he easily prevent its being distilled, as is done at Ascension, to the ruin of all that is fair and good. He wisely chose that the cocoa-nut trees on his island should produce a nourishing fruit, rather than intoxicating drinks; for they cannot produce both at the same time.

Having heard from Mr. Kirkland that the king and chiefs had been told, that missionaries would interfere in governmental matters, and that he would lose his authority over the people, I referred to the subject, and told him that they came to teach the Bible, and not to rule; and that the Bible commanded all to "fear God and honor the King." He immediately went to his chest, and brought

the Bible which we had given him. I read the passage, and also read and explained the first part of the thirteenth chapter of Romans, in which he seemed much interested. When I came to the passage, "For rulers are not a terror to good works, but to the evil," &c., he interrupted me with the remark, "That's first rate," using an expression which is very common here with all who speak a little English. I told him that Mr. Snow would explain these things more fully. He seemed pleased with the interview; and the Queen afterwards said to me, in her broken English, "The King speak me; he like your talk very much. He say, very straight, very good." His confidence, I trust, is fully secured in favor of the mission. On spiritual subjects his mind is of course dark; but after seeing our worship, he expressed his approbation by the common expression, "It's first rate." We hope that prayer will be offered for him, that he may be brought into the kingdom, and made an instrument of great good to his people.

#### Ascension Island.

On the 28th of August the Caroline left her anchorage, passed around the southern part of Strong's Island, which was found to be about thirty miles in circumference, and then bore away for Ascension Island, three hundred miles distant, the entire missionary company being still on board, as it was deemed expedient that Mr. and Mrs. Snow should accompany their associates to their contemplated field of labor. On the 6th of September the highest peaks of Ascension Island, or Bôaabe, were discovered, in latitude 7° N.; and in its general appearance of luxuriant green it was found to resemble Strong's Island.

#### Reception.

Our brethren had some misgivings as to the reception which the natives might give them. "The reports we had heard respecting the character of the foreign residents," Dr. Gulick says, "were anything but agreeable. Still we hoped that in some way God would restrain the violence of man." The same brother continues as follows:

About noon, when we were fourteen or fifteen miles from land, several canoes were seen driving towards us with their utmost speed. On reaching us, they proved to be pilots from the weather or north-east harbor, called also the Matalanim harbor, from its being in the territory of the Matalanim tribe. The lee harbor, they told us, was remote from the

provisions which ships desired; and the Matalanim tribe, they said, was the most powerful on the island.

The fact that we had been first boarded by pilots from this harbor, when we had our attention directed to the other, we regarded as perhaps a providential intimation that we should enter it first; and this, added to the wish of securing the good will of these men, decided us to put ourselves under the guidance of the one who first boarded us, a Portuguese, who has lived seventeen years on the island.

About five o'clock in the afternoon, we were anchored in a bay as completely land-locked as the one at Strong's Island, and surrounded by a landscape even more picturesque. Crowds of natives came about us. At one time I counted thirty-three canoes, having probably an average of six natives each; and a large number were on our decks. Twelve white foreigners were also with us, begging for tobacco, and wishing to know whether tortoise shell or biche de mer might be brought in exchange for this weed. It was a great pity, they assured us, that we had none of it; for it was better than currency. Our decks were not cleared till after nine in the evening.

The King was one of the visitors; and next morning he was with our missionary brethren again. Dr. Gulick says:

Without leaving the breakfast table, we gave the King a large red blanket and a hatchet. It was through George May, our pilot, that we conversed with this barbaric prince, whose only dress was a skirt of cocoa-nut leaves, of the same kind with those worn by the women of Taritari. George interpreted our various statements, he said, and added whatever he supposed to be necessary for the elucidation of our plans. We desired to know whether the King would protect us, if we landed in his harbor. We did not ask his permission to land; for no foreigner does that. All come and go, as they list; but during their residence on the island, they all are under the protection of some chief.

George May entered very much into the spirit of the plan, and was quite anxious, apparently, that we should reside in this harbor. He talked very earnestly to the King, informing him of all the advantages that might accrue, and especially of the increased number of ships which might be expected. The King became also quite favorably im-

pressed, and said that "it would be good for us to stop."

About mid-day Messrs. Clark, Sturges and Gulick, with George May, started in a boat for the lee harbor, around which the Kitti tribe reside, and arrived about seven o'clock. Next morning they called upon the King, who is nearly helpless with palsy. "We gave him," Mr. Gulick says, "a red shirt and a hatchet. He appeared much pleased, when apprised of the possibility of our stopping with that tribe. Just as we left, he took hold of Mr. Clark's hand, and expressed a wish that he should come and live with his people."

Kings at Ascension Island are officially the supreme rulers of the tribes; but in the Kitti tribe, it seems, the young man who is *Nanakin*, has by his energy and talent nearly secured the entire control of state affairs; and it is he that protects every white man. Dr. Gulick says:

We were most anxious to obtain the *Nanakin's* pledge of security; and we walked half a mile to his house. His long aquiline nose, his piercing eye, his elevated narrow forehead, and his politely condescending manners, were different from those of any islander we had seen. Though only twenty-six years old, there is no mystery in his having gained so commanding a position. We gave him a red blanket, a red shirt, and a small axe. He brought out his bottle of cocoa-nut rum, and desired us all to drink; and a part of the foreigners did so. He himself drank to the health of all. Our conversation then commenced; and he finally told us that "it was good for us to stop with him," and that within the boundaries of the Kitti tribe he would protect us.

Of the eight or ten foreigners whom the brethren saw at the lee harbor, nearly all appeared to be pleased with the prospect of having missionaries among them.

#### *Choice of a Residence.*

The result of the visit is stated in the following paragraph: "We returned to the *Caroline*, decidedly in favor of selecting the lee harbor for our first residence. Property is much safer there, we are assured; owing to the fact that the *Nanakin* is the only person who has any considerable power in the tribe; while in the other tribe the King, *Nanakin*, and *Wadgi* or *Washi*, are all powerful, and in some degree rivals. The *Nanakin* of the Kitti tribe, moreover, is very favorable to the whites; and he has prohibited the common manufacture of cocoa-nut rum."

Next morning the King at the weather harbor took breakfast with the missionaries; and the *Nanakin* visited them for the first time. Our brethren gave him a red blanket and a hatchet; but they were not pleased with his appearance. In the afternoon they told the King that they had decided to reside at the lee harbor at first; but that in a few weeks one of them would see him, and make arrangements for the erection of a comfortable house; and as soon as possible one of the families would remove to his tribe.

On the 11th of September, the *Caroline* anchored in the lee harbor, having left her former position very early on the 10th. "A number of the residents," Dr. Gulick wrote the same day, "have been off to welcome us to their bay. Need I say that this is pleasant, after the turmoils of the weather harbor? The natives here are evidently much more accustomed to the arrival of ships. A number of canoes are about us; but they are quite civil, and obey orders much better. We feel altogether safer than we did in the other harbor; and our captain speaks of himself as relieved of a great load of anxiety." Next day Dr. Gulick made the following entry in his journal: "We have learned that our delay in arriving at this harbor on Friday alarmed the foreigners here; and they were preparing to band together, and visit the weather harbor, that they might render any assistance which should be necessary. They feared, indeed, that we might have been taken. There was, no doubt, some danger. Our pilot was very reluctant to take us out of *Matalanim* harbor at the time we came, and especially so early in the morning."

The first Sabbath of the missionaries at Ascension was "one of perfect quiet." There was public worship on shore in the afternoon, in the house of Mr. James Cook. Some twelve foreigners, with a hundred natives, were present; and all paid the profoundest attention. "Mr. Clark addressed the foreign residents," Dr. Gulick says, "in reference to our objects and plans in coming here. He sketched the history of this Micronesian mission. To explain the course we should pursue, he gave an account of the results of the Sandwich Islands mission, showing our position in regard to matters of government, and the sale of tobacco and stimulants. His remarks were remarkably appropriate."

#### *Station commenced.*

On the following day the *Nanakin* accompanied the brethren to two different places, one of which they selected for their future residence, "though somewhat remote from the feast house, and at certain stages of the tide rather difficult of access." "We hire Mr. Cook's house at once," Dr. Gulick writes, "which is very near the site we have selected, and is a very comfortable



building. We are already sending our goods on shore."

Messrs. Sturges and Gulick, with their wives, took possession of their new home, September 20. Five days later Dr. Gulick made the following entry in his journal: "Several of the chiefs have put themselves under my care as a physician. The King has come to reside near us, for the purpose of seeing me frequently. I fear he will not last long. The Nanakin's wife is also receiving medicines. The Nanakin has at two different times sent us presents of bread fruit and yams. He yesterday brought his pet niece, or Litobo, saying that she wished to live with us. She has now remained with us two days, and has proved herself quite intelligent; yet she has undoubtedly traits of heathenism that will yet appear. But we are happy to have her thus early under our influence."

#### *Character of the Natives.*

We find this people very active, both in mind and body. They have a degree of sprightliness, independence and shrewdness, which is beyond anything we saw on Strong's Island. On coming in contact with them, the first impression is that they are under a less stringent rule. They are generally lighter colored also. Their chiefs, especially the younger portion of them, are remarkably fine looking men, and of a much lighter hue than the lower orders. They are very shrewd in all their bargains. Their ingenuity in disposing of their various treasures frequently reminds one of more civilized lands. They are sly and cunning in petty thefts. Small articles, left about the deck of a vessel, are frequently stolen. We ourselves have lost some things of this description; but those of most value, such as a grindstone and an iron pot, we suppose to have been taken by foreigners, or at their instigation. Many of the resident whites give the islanders a bad character, saying that the latter now think nothing of whites, and that foreigners are obliged to work as hard here as elsewhere for a living. This statement shows that the natives have learned to ask pay for the food and other articles which they furnish. I cannot learn that any foreigners have ever been killed on this island by the natives, with the exception of the captain of the Falcon and five of his men, in 1836. It would seem that in all the tribes, save this, the foreigners are quite at the mercy of the chiefs, so far as relates to property. The chief under whose protection the foreigner may be, expects at least half of all his earnings, and as

much more as he chooses. In the Kitti tribe greater liberty is given; and some of the residents have very good houses, and are exhibiting a considerable degree of thrift.

Of the five tribes on the island, the Matalanim is one of the most powerful. Till within about two years it has been considered the most powerful; but a recent battle, in which many muskets and several field-pieces were employed, was decided in favor of the Kitti tribe. It is very difficult for us to procure reliable information; but the whites in the Kitti tribe speak of the Matalanim as the most quarrelsome and restless. It is evident, whatever may be the cause, that the most respectable foreigners have settled at our harbor.

The Kitti tribe may perhaps be said to occupy the south or lee side of the island; and by far the greater number of vessels resort to their principal harbor. The Nanakin is decidedly the most powerful chief of the tribe. He speaks English in a broken way, and evidently has a very active mind. All the foreigners of this tribe feel themselves to be much indebted to his protecting away. It is said that his fellow chiefs sometimes charge him with being like a white man. The whole family of the Nanakin are remarkably fine looking and intelligent. It is even occasionally hinted by the foreigners that this young man will yet subdue all the island to himself; and he has been heard to say, that he thought he should yet be king of the whole.

The other tribes are much less powerful and numerous. They live on the north and northwest shores of the island, and are "comparatively mild."

All the tribes have constant intercourse with each other. They even intermarry to a considerable extent; so that when the Matalanim and Kitti tribes meet in war, the families of the remaining three tribes are often divided, in consequence of relationship, a part joining one side, and a part the other. It is only a week since the Kitti Nanakin, at the dedication of a new feast-house, invited chiefs from all the tribes, and killed a hundred and fifty hogs, with some forty dogs. After the feast, ten hogs were sent to the King of each tribe. This, we are told, is the largest feast which has been known upon the island for a long time. When the high chiefs of a tribe meet, there is perfect peace; but the highest dignitaries of the

Kitti and Matalanim tribes have not met for more than fifteen years. Only a day or two since, one or two men of the former were killed by the latter; and there begin to be rumors of war. We have arrived perhaps in time to check it.

The population of Ascension Island is estimated by some at three thousand, and by others at ten thousand. Dr. Gulick thinks it may be six thousand. Less of the Chinese or Japanese expression is detected in the countenances of these tribes, than is seen at Strong's Island. They are not given to idolatry, but are very superstitious. Something like caste seems to exist among them.

### Foreigners.

The foreigners of the lee harbor are, in many instances, men of some character and self-respect. They seem to be quite cordial in desiring us to settle here, and have exerted their influence with the chiefs in our favor. They plainly see the advantages that will accrue to their harbor and their business from our residence. But we shall not be surprised, if there shall be something of a revulsion of feeling, whenever we come into collision with their sins; but we have great occasion to thank God for having so kindly inclined them towards us.

One of these foreigners has been on the island nearly twenty years, and seems to have very considerable influence, both among natives and foreigners. His name is Corgat. He is by birth a Roman Catholic; and he says that he knows there is, in some respects, a wide difference between Catholics and Protestants, but that there are also many points of resemblance between them; that they worship the same God, and believe in the same Savior; and he is ready to assist any missionaries of the true God. A former wife of Mr. Corgat was a high chief; and her children, now living, are high chiefs in this tribe; for rank descends through the wife.

As to the promise of this new field, Dr. Gulick says: "We think there is as much reason for anticipating beneficial results from missions among this people, as in any other part of the world. They are enterprising and open to new impressions. We see nothing to discourage us, save what may be found among all the fallen children of Adam."

Messrs. Sturges and Gulick, with their wives, Kanikaula and his wife, having been duly committed to the care of the Great Missionary, the Caroline sailed for Strong's Island, September 29, and arrived at her destination on the 6th of October. Mr. and Mrs. Snow, with Oponui and

his wife, were cordially welcomed by King George to their future home; where they were left on the 15th of October, in the keeping of Him whose promises are yea and amen, by the company who returned to the Sandwich Islands.

### Appeal.

It is hardly necessary to suggest, that the Micronesian mission has a peculiar claim on the sympathies of American Christians. Let us ever bear these brethren and sisters on our hearts, making mention of them to Him who heareth prayer, that so they may be strengthened with might by his Spirit in the inner man. Let them know, from the testimony of their own experience, that great is the company of those, who are earnestly pleading for the descent of the Holy Ghost on the benighted thousands among whom they dwell.

But other missionaries are needed. A physician should be sent to Strong's Island with the least possible delay. The way is fully prepared. King George said to Mr. Clark, "It is more better you send another man, a doctor; give medicine to the sick. When you go back, you send good man; more better you send him." Mr. Clark is urgent that such an one be sent. "Mr. and Mrs. Snow ought not to be left alone," he says, "without medical aid, any longer than is absolutely necessary." And such are the relations of our brethren at Ascension Island to the two principal tribes, that a station will probably be needed in each of them. If so, a reinforcement should be sent to that island, as soon as practicable.

It may be thought, perhaps, that the population on Strong's Island and Ascension Island is insufficient to justify the employment of a larger missionary force. But it should be remembered, that these brethren are commencing operations for all Micronesia. The points which they now occupy, we trust, are to become centres of light and hope for that "island world."

### Recent Intelligence.

**AHMEDRUGGUR.**—Mr. and Mrs. Ballantine arrived safely at Bombay, November 19, one hundred and thirty-two days from Boston. Mr. Ballantine was encouraged and animated by the intelligence which he received from the different missions of the Board in Western India.

**GREEKS AT CONSTANTINOPLE.**—Missionary labor among the Greeks of Constantinople and the vicinity increases in interest and importance; and the brethren are persuaded that an evangelic work has at length begun, which promises to result in the salvation of many souls. The question has been before the Committee for some time, "What shall be done with this interesting department of effort?" The providence of God has expanded the operations of the Board, so that

they have transcended its ordinary receipts; hence it has seemed desirable that the Greeks should be cared for by some other society. But, on the other hand, God has evidently led us into this field; and we have facilities for its occupancy, such as no other institution can command. Three or four of the missionaries resident at Constantinople, (including Mr. Riggs, who is expected to remove thither in the spring,) are able to preach in modern Greek. Indeed, three of them were originally sent out to labor among them, and acquired the language while thus employed. Mr. Ladd removed from Brusa to Constantinople, mainly that he might meet the demand for preaching in this language. Greek pupils, of both sexes, have been several years in the seminaries; and a Greek licentiate has for some time been employed as a preacher of the gospel among his inquiring countrymen.

In view of all the facts of the case, the Committee are constrained to believe that they ought to continue their efforts in behalf of this interesting people, especially as the pecuniary prospects of the Board have brightened so unexpectedly since the year commenced.

**CHOCTAWS.**—Under date of January 2, Mr. Hotckin wrote as follows: "During the disbursement of nearly a million of dollars to the Indians, at the different pay-grounds, not a drunken person was seen on the ground, save one white man." "The Choctaws can sustain their liquor law."

### Home Proceedings.

#### FINANCIAL PROSPECTS OF THE BOARD.

It was stated in the December Herald, that the appropriations for 1853, as sanctioned by the Prudential Committee, were \$300,664. The missions had, indeed, called for a larger sum, and there were strong reasons for granting their request; but it did not appear safe to presume upon an income of more than \$300,000. On the other hand, after a protracted investigation, it was found that the appropriations could not be placed below this amount, without endangering important interests. The Committee felt themselves shut up, therefore, to this sum.

Can the Treasurer expect to receive \$300,000 during the current year? This is a grave inquiry; for if the resources at his command shall fall much below this amount, another debt must be incurred, or the missions will be deprived of their expected remittances. It is earnestly to be hoped that he may not be driven to the necessity of

choosing between two courses, either of which will be very undesirable.

The Committee have not been altogether free from solicitude on this subject; but they are greatly encouraged by the events of the last few weeks. *The Boston churches have made a material advance in their contributions.* Before the annual collections were commenced in these churches, it was resolved by a number of benevolent individuals that an effort should be made to raise at least \$25,000, being an advance of thirty-three per cent on the average contributions of the past few years. The subscriptions are not yet complete; but it is expected that the \$25,000 will be obtained. The donations from one church will amount to \$5,000; another will give nearly, if not quite, \$4,000; and the spirit generally manifested is of the most gratifying character. Never, in fact, have the friends of the Board in Boston contributed to this object with such a distinct and comprehensive view of the claims of the missionary enterprise.

Shall this example be extensively followed? Will the churches in other cities make an advance of thirty-three per cent? Will the congregations in our villages and towns increase their contributions in the same proportion? Upon the question of ability, in most cases, the Committee have no doubt whatever. May they not hope and expect that there will also be "a readiness to will?" Though the appropriations for this year are only \$300,000, a larger sum will be needed next year. *Success begets a necessity for an increased expenditure.* This is one of the laws of the enterprise. And unless we are prepared to advance in our pecuniary gifts, we ought not to pray for such a blessing, as will call for an enlargement of our plans. If we ask for the favor of God on our efforts, we must furnish the means for entering every field which he invites us to cultivate; else we are chargeable with manifest inconsistency.

The Committee are confident that the time has fully come for an onward movement; and they rejoice that such a movement has commenced. Let pastors and churches speed it; let the old and the young speed it. If it be welcomed in the true spirit of missions, a blessing will surely follow it; for it will be in every congregation and every family, as the ark of the Lord in the house of Obed-Edom.

## DONATIONS,

RECEIVED IN JANUARY.

## MAINE.

|                                                 |             |
|-------------------------------------------------|-------------|
| Cumberland co. Aux. So. D. Evans, Tr.           |             |
| Alna, m. c.                                     | 11 00       |
| Cumberland, m. c.                               | 16 00       |
| Falmouth, m. c. 10; a friend, 10;               |             |
| 1st ch. la. 19;                                 | 39 00       |
| Freeport, Cong. ch. and so. to cons.            |             |
| JAMES P. WERMAN and H. M.                       | 100 00      |
| Gorham, m. c.                                   | 79 23       |
| Harrison, Cong. ch. and so.                     | 9 00        |
| Mechanic Falls, m. c.                           | 7 00        |
| Portland, A friend, 50c.; union m.              |             |
| c. 27.85; 3d ch. to cons. EDWARD                |             |
| GOULD and JAMES CRIM H. M.                      |             |
| 125; m. c. 76.94; 2d ch. 9; m. c.               |             |
| 52.74;                                          | 262 03      |
| Showhegan, Mrs. I. R.                           | 2 00—523 96 |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |             |
| Augusta, Rev. J. G. M.                          | 2 00        |
| Gardiner, Cong. ch. m. c.                       | 11 00       |
| Winthrop, Mr. D.                                | 5 00—18 00  |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |             |
| Bath, Winter-st. cong. so. m. c.                | 25 00       |
| Rockland, Cong. so.                             | 15 00       |
| Topsnam, do.                                    | 94 00—64 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |             |
| Bangor, 1st par. a. s.                          | 75 00       |
| Bradford, Mrs. M. F. B.                         | 3 00—78 00  |
| York co. Conf. of chs. Rev. G. W. Cressy, Tr.   |             |
| South Berwick, Ch. and so.                      | 27 00       |
|                                                 | 712 96      |

A clergyman's daughter, 2; Belfast, cong. ch. 75; Bethel, 1st cong. ch. and so. 8; Bucksport, m. c. 60; Calais, Mr. Keeler's ch. and so. for Microesian m. 130; wh. cons. ANDREW McCULLOUGH and H. M.; s. s. for Jane Darling, Ceylon, 50; for ed. hes. youth, 3, 10; Camden, cong. so. m. c. 41.40; la. miss. so. 18.65; (of wh. to cons. Rev. JOSE WASHBURN and H. M. 50;) s. s. asso. 53.15; Monson, cong. ch. m. c. 13; A. H. 38c.; Prospect, ch. and so. 7; Robinson, cong. ch. and so. wh. cons. CHARLES KALER and H. M. 105;

506 68

1,218 94

## NEW HAMPSHIRE.

|                                                                     |                |
|---------------------------------------------------------------------|----------------|
| Cheshire co. Aux. So. W. Lamson, Tr.                                |                |
| Keene, C. Fox.                                                      | 5 00           |
| Nelson, Rev. S. M. Stone.                                           | 5 00           |
| Welpole, 1st cong. ch. and so.                                      | 79 50—80 50    |
| Grafton co. Aux. So. W. W. Russell, Tr.                             |                |
| Campton, Cong. ch. 14; la. 97;                                      | 41 00          |
| Hanover Centre, 1st cong. ch. m. c. 7 00                            |                |
| Littleton, m. c. 13.23; s. s. 1.05;                                 | 14 38          |
| Orford, West cong. so.                                              | 90 00—82 38    |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                            |                |
| Amherst, Gent. 89.45; la. 57.51; m. c. 31.51; wh. and prev. dona.   |                |
| cons. DAVID FISK and Mrs. ANN                                       |                |
| A. DAVIS H. M.                                                      | 178 47         |
| Antrim, Pres. ch.                                                   | 16 00          |
| Bedford, Gent. 158.15; la. 32.62;                                   | 190 77         |
| Francistown, Rev. L. T.                                             | 2 00           |
| Hancock, Cong. ch. and so.                                          | 34 82          |
| Nashua, 1st ch. and so. wh. cons.                                   |                |
| Mrs. JANE MARSH and Mrs. ELIZABETH SHEPHERD H. M. 913.17;           |                |
| Pearl-st. ch. and so. 271; J. B. 10;                                | 494 17         |
| New Ipswich, Gent. 29.33; la. 39.67;                                |                |
| m. c. 18; Mrs. D. E. 10;                                            | 97 00—1,013 93 |
| Merrimack co. Aux. So. G. Hutchins, Tr.                             |                |
| Hooksett, Mrs. E. G.                                                | 2 00           |
| Rockingham co. Conf. of chs. P. Grant, Tr.                          |                |
| Atkinson, Cong. ch. and so.                                         | 33 00          |
| Exeter, 1st and 2d cong. chs. m. c.                                 |                |
| 21.50; 1st ch. 4.50;                                                | 26 00          |
| Greenland, Cong. ch. and so. 30; la. asso. 34.19; Mrs. L. P. W. 70; | 74 19          |
| Hampton, Cong. ch. and so.                                          | 29 24          |

|                                         |             |
|-----------------------------------------|-------------|
| North Hampton, Gent. and la. 16;        |             |
| m. c. 27.78; chil. 5.50;                | 49 98       |
| Seabrook, Coll. and m. c.               | 21 00       |
| S. New Market, Cong. ch. and so.        | 19 00       |
| Stratham, B. F. C.                      | 5 00—240 71 |
| Stratford Conf. of chs. E. J. Lane, Tr. |             |
| Centre Harbor, Cong. ch. and so.        | 15 00       |
| Gilman Centre,                          | 37 50—52 50 |
|                                         | 1,471 32    |
| Lancaster, Cong. ch. m. c.              | 8 00        |
|                                         | 1,479 32    |

|                                   |          |
|-----------------------------------|----------|
| Legacies—Conway, George Douglass, | 200 00   |
|                                   | 1,679 32 |

## VERMONT.

|                                             |               |
|---------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.         |               |
| Vergennes, Cong. ch. and so. wh. cons. Miss |               |
| SUSAN B. STROUD and H. M.                   | 105 00        |
| Caldonia co. Conf. of chs. E. Jewett, Tr.   |               |
| Hardwick, L. H. Dolan, wh. cons.            |               |
| Rev. WILLIAM H. LORD of Mont-               |               |
| pelier and H. M.                            | 100 00        |
| St. Johnsbury, E. & T. Fairbanks &          |               |
| Co. to cons. FAYETTE JEWETT and             |               |
| H. M. 100; friends, 50;                     | 150 00—250 00 |
| Chittenden co. Aux. So. M. A. Seymour, Tr.  |               |
| Burlington, Calv. cong. so. 985; s. s. 15;  | 300 00        |
| Franklin co. Aux. So. C. F. Safford, Tr.    |               |
| Enosburgh, Gent. 71; la. 62; (of wh. to     |               |
| cons. Mrs. MARY A. KENT and H. M.           |               |
| 109.)                                       | 133 00        |
| Orange co. Aux. So. L. Bacon, Tr.           |               |
| Brookfield, 1st cong. ch. and so.           | 28 80         |
| Chelsea, do.                                | 36 82         |
| Corinth, do.                                | 32 58         |
| Randolph, do.                               | 31 52         |
| West Fairlee, do.                           | 9 78—141 39   |
| Orleans co. Aux. So. H. Hastings, Tr.       |               |
| Thetford, 1st cong. ch. and so. to          |               |
| cons. E. C. WORCESTER and H.                |               |
| M. 107; la. cent. so. 50; S. Y. C.          |               |
| 10; S. F. 10;                               | 147 00        |
| Westfield, S. F. C.                         | 4 00—151 00   |
| Rutland co. Aux. So. J. Barrett, Tr.        |               |
| Brandon, m. c.                              | 64 00         |
| Castleton, m. c.                            | 15 00         |
| Clarendon, 31.21; c. f. 3;                  | 34 21         |
| Orwell, Rev. J. Hall, 10; Mrs. H. 8;        |               |
| Miss H. 2;                                  | 20 00         |
| Rutland, Cong. ch. and so.                  | 34 00         |
| W. Rutland, (of wh. to cons. ANNIE          |               |
| MEAD and H. M. 100.)                        | 903 77—370 98 |
| Washington co. Aux. So. G. W. Scott, Tr.    |               |
| Barre, Cong. ch. m. c.                      | 25 00         |
| Waterbury, Cong. ch. and so.                | 32 55—57 53   |
| Windham co. Aux. So. F. Tyler, Tr.          |               |
| Windham, Mrs. E. G. B.                      | 5 00          |
| Windsor co. Aux. So. J. Steele, Tr.         |               |
| Norwich, N. cong. so.                       | 18 00         |
| Sharon, C. Baxter,                          | 50 00—68 00   |
|                                             | 1,582 13      |

A dying mother, 20; Bennington, 1st cong. ch. s. s. 7;

27 00

|                                            |          |
|--------------------------------------------|----------|
| Legacies—Josiah Shedd, by S. A. Chandler   |          |
| and E. C. Chamberlin, Ex'rs, (prev. rec'd, |          |
| 2,918.73), 400; disc. 15.20;               | 384 70   |
|                                            | 1,993 82 |

## MASSACHUSETTS.

|                                             |             |
|---------------------------------------------|-------------|
| Barnstable co. Aux. So. W. Crocker, Tr.     |             |
| Falmouth, R. H.                             | 5 00        |
| South Wellfleet, Cong. so.                  | 6 00        |
| Wellfleet, 1st cong. so. m. c. and          |             |
| friends,                                    | 15 00—26 00 |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr. |             |
| Monterey, A little girl,                    | 25          |
| Pittsfield, Young la. institute,            | 8 00        |
| Stockbridge, S. F.                          | 2 00—10 25  |
| Boston, S. A. Danforth, Agent,              |             |
| (Of wh. fr. la. Jews' so. for sup. of Mr.   |             |
| Schaeffer, 60; Maverick ch. young la.       |             |
| colp. cir. for Constantinople, 10; for Cey- |             |
| lon, 10; R. S. Davis, 25; Rev. J. I. T.     |             |

240 71

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Coolidge, 10; a lady, 10; a mem. of old Pilgrim ch. 5; a friend, 5; do. 5; Phillips ch. la. benev. so. 57,62;) 2,455 23  
Essex co. North, Aux. So. J. Caldwell, Tr. 24 00  
Belleville, m. c. 11 90  
Haverhill, Centre ch. a. s. 42 33  
Newburyport, United m. c. 5 40  
Rocky Hill, m. c. 5 00—88 63  
W. Newbury, 1st ch. two mems. 30 50  
Essex co. South, Aux. so. C. M. Richardson, Tr. 30 50  
Gloucester Harbor, Cong. so.  
Essex co.  
Lynn, 1st par. Sabbath gift so. 155 83  
Marblehead, 1st cong. ch. and so. (of wh. to cons. Miss HELEN GREGORY Miss AMANDA P. GILLEY, WILLIAM T. BARTOLL and JOHN BARTOLL H. M. 400.) 987,75; a friend, 4; s. class, 25c.; Lydia, Sarah and Charles, 1,25; L. A. L. 66; M. L. L. 12c.; 903 43  
Salem, Crombie-st. ch. m. c. 90 00  
Saugus, Cong. ch. m. c. 5 00-1,174 31  
Franklin co. Aux. So. L. Merriam, Tr. 21 47  
Ashfield, La. 34 30  
Bernardston, Cong. so. 45 37  
Buckland, do. 10 66  
Gill, do. 110 50  
Greenfield, 2d do. 18 45  
Leicester, Cong. ch. and so. 64 22  
Montague, do. 3 00  
Northfield, Trin. so. 2 00  
Rowe, Cong. so. m. c.  
Sherburne, Cong. gent. wh. and prev. dona. cons. Rev. GEORGE F. BROWN on H. M. 39,40; la. 43,69; inf. s. a. class, 4,78; 80 87  
S. Deerfield, 1st cong. so. to cons. CYRUS A. STOWELL on H. M. 118,66; s. a. 24; 142 66  
Sunderland, Cong. ch. and so. 78,18; m. c. 22,53; to cons. QUARTUS SMITH on H. M. 100 71  
Watwick, Trin. so. 39 32  
Ded. paid for printing report, 664 53  
Hampden co. Aux. So. G. O. Chapin, Tr. 29 50—644 63  
Springfield, C. Merriam, 150 00  
M Hampshire co. Aux. So. J. D. Whitney, Tr. 90 00  
Cummington, 1st parish, Clarissa Briggs, 3d ch. and so. gen. benev. so. 7 90  
N. Amherst, Rev. P. Cooke, 10 00  
N. Hadley, s. a. 8 69—45 99  
Harmony Conf. of chs. W. C. Capron, Tr. 12 00  
Millbury, 1st cong. ch. and so. 91 85—103 85  
Sutton, Cong. so. 81,47; m. c. 10,32; 91 85—103 85  
Middlesex North and vic. C. Lawrence, Tr. 36 50  
Lancaster, Cong. so. 14 47  
Littleton, do. 1 00—41 97  
Townsend,  
Middlesex South Conf. of chs. Concord, Ortho. ch. and so. 17 00  
Holliston, Cong. ch. and so. m. c. 27 17  
Lincoln, Cong. ch. and so. m. c. 10; la. sew. cir. to cons. Mrs. FRANCES HAGAN on H. M. 100; Miss M. Fiske for ed. in Nestorian m. 20; 130 00  
Sherburne, Cong. ch. and so. 33 25  
Sudbury, Cong. ch. and so. wh. cons. Rev. CHARLES V. SMITH on H. M. 89,65; m. c. 15,01; 104 66  
Wayland, Trin. ch. and so. m. c. and coll. to cons. Rev. HENRY ALLEN on H. M. 88 16—400 24  
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. 15 00  
Brookline, Mrs. L. Pierce, 10; Mr. Leavitt's s. a. class, 5; 4 00  
Dedham, A friend, 5 00  
Dover, Cong. ch. 423; 496 50  
Roxbury, Elliot ch. and so. gent. 423; m. c. 63,50; J. M. 10; 7 13—527 63  
W. Roxbury, Spring-st. ch. m. c. 43 00  
Old Colony Aux. So. H. Coggeshall, Tr. 43 00  
Wareham, Ch. and so. 40; a friend, 3; Palestine Miss. So. E. Alden, Tr. 73 00  
Braintree, Dr. Storrs's ch. and so. m. c. 53; S. par. juv. miss. so. 39; 73 00

Randolph, 1st par. m. c. 69 92  
South Weymouth, Mrs. Betsey Hunt, dec'd, 100; union ch. m. c. 37,50; 137 50—289 42  
Pilgrim Aux. So. J. Robbins, Tr. 15 50  
Kingston, Evan. ch. 5 00—20 50  
North Carver, C. R. 50 00  
Tunton and vic. Aux. So. 50 00  
Rayham, Cong. so. 72 00  
Rehoboth, do. 46; m. c. 96; W. Attleboro', do. 27; m. c. 8; juv. miss. so. 8,46; 43 46—165 46  
Worcester Central Assn. W. R. Hooper, Tr. 10 00  
West Boylston, Mrs. A. K. 10 00  
Worcester, Centre ch. s. a. 5 07—15 07  
Worcester co. North, Aux. So. B. Hawks, Tr. 86 00  
Athol, Gent. 49,58; la. 18,74; m. c. 17,8; 86 00  
Gardner, Three s. a. schol. to ed. a girl in Africa, 2 00  
Winchendon, North ch. 6; juv. miss. so. 4; 10 00  
Templeton, D. Whitcomb, 100 00—198 00  
Andover, Chapel cong. 25; Chelsea, united m. c. 36,67; Dracut, Evan. cong. ch. and so. 23; E. Cambridge, do. 16,29; Lowell, 1st cong. ch. and so. 56,37; John-st. ch. and so. 27,31; G. Colton, 10; a new year's gift 3; Malden, Trin. cong. so. s. a. 27,93; Natick, cong. ch. and so. 62,35; m. c. 18,75; N. Andover, Trin. cong. ch. 69; Lawrence, Lawrence-st. ch. and so. wh. and prev. dona. cons. BENJAMIN COOLIDGE on H. M. 95; North Chelmsford, cong. ch. and so. 15; Reading, Old South ch. m. c. 64; Waltham, Mrs. R. J. 10; Winchester, cong. ch. and so. wh. cons. Rev. REUBEN T. ROBINSON and CHARLES WILDER H. M. 167,50; 736 87  
7,147 95

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 4,650,) 275; South Hadley, Miss Mary Lyon, by A. W. Porter, Ex'r, 800; South Royalton, George Coffin, by Silas Coffin, Ex'r, 15; 1,090 00  
8,237 95

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr. 7 41  
Stratford, Cong. s. a.  
Fairfield co. West, Aux. So. C. Marvin, Tr. 36 49  
Greenwich, Miss S. Lewis, for sem. at the Sandwich Islands, 50; 1st cong. ch. 43; s. a. 3; chil. of W. A. F. 1; S. B. 1; wh. and prev. dona. cons. B. B. Lockwood on H. M. 98 00  
South Norwalk, Cong. ch. m. c. 20 00—118 00  
Hartford co. Aux. So. A. W. Butler, Tr. 36 49  
East Windsor, Theol. Ins. m. c. 3 00  
Farmington, Av. of m. box, 3 00  
Hartford, A friend, for Armenian m. 300; a few friends, 12,50; Pearl-st. ch. (of wh. fr. A. W. B. to cons. CHAUNCEY HOWARD on H. M. 100; J. L. Roswell, to cons. Mrs. ELIZA C. A. SCHNEIDER on H. M. 100;) 265; Centre ch. m. c. 17,65; C. Day, to cons. T. W. T. CURTIS, on H. M. 100; 685 15  
Manchester, 1st ch. m. c. 14,14; 2d do. m. c. 12; 28 14  
Plainville, Cong. so. 70 00  
Simsbury, m. c. 36 00  
Suffield, 1st ch. m. c. 91,48; gent. 24,12; 115 60—982 38  
Hartford co. South, Aux. So. H. S. Ward, Tr. 28 14  
Cromwell, Gent. 70,45; la. 70,25; m. c. 34,30; s. a. 9; (of wh. to cons. JOHN STEVENS on H. M. 100;) 184 00  
Portland, Gent. 41,50; la. 59; 70 50  
Westfield, Gent. la. 32,49; m. c. 11,11; 63 60—318 10  
Litchfield co. Aux. So. G. C. Woodruff, Tr. 63 60—318 10  
New Hartford, North so. 27,48; Mrs. E. S. Brown, for Ann Eliza



|                                                                                                                                                                                                                                                                                         |                   |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| Martin, Ceylon, 12;                                                                                                                                                                                                                                                                     | 39 48             |
| Plymouth, J. P. B.                                                                                                                                                                                                                                                                      | 2 00              |
| Winchester, Centre,                                                                                                                                                                                                                                                                     | 34 00             |
| Winsted, Mrs. L. W. P. fr. estate of<br>a de'd brother,                                                                                                                                                                                                                                 | 5 00—80 48        |
| Middlesex Assoc. S. Silliman, Tr.                                                                                                                                                                                                                                                       |                   |
| East Lyme, Mrs. M. E. G.                                                                                                                                                                                                                                                                | 1 00              |
| Hadyone, Gent. and la. 42,83; m. c.<br>20,41;                                                                                                                                                                                                                                           | 63 24             |
| Westbrook, Gent. and la. 21,11; m.<br>c. 32,56; s. s. 6,23;                                                                                                                                                                                                                             | 60 00—124 24      |
| New Haven City Aux. So., A. H. Maltby, Ag.                                                                                                                                                                                                                                              |                   |
| Fair Haven, 3d cong. ch. and so.                                                                                                                                                                                                                                                        | 118 75            |
| New Haven, Center ch. (of wh. fr.<br>H. Sanford, to cons. CHARLES F.<br>SANFORD of New York an H. M.<br>100;) 747; Chapel-st. ch. wh. cons.<br>HARVEY N. WHITTLERY and<br>LEWIS T. FITCH H. M. 279,26;                                                                                  |                   |
| North ch. (of wh. fr. E. C. Her-<br>rick to cons. Mrs. HANNAH HAR-<br>RICK an H. M. 100;) 328,52; Court-<br>st. ch. 8,75; union m. c. 24,17;                                                                                                                                            | 1,387 80—1,566 55 |
| New Haven co. East, Aux. So. A. H. Maltby, Ag.                                                                                                                                                                                                                                          |                   |
| Bradford, 1st so. m. c.                                                                                                                                                                                                                                                                 | 4 61              |
| Madison, 1st cong. ch. wh. cons.<br>ZENAS WILCOX an H. M. 111,25;                                                                                                                                                                                                                       |                   |
| la. miss. so. 20;                                                                                                                                                                                                                                                                       | 141 25            |
| North Bradford, J. F. Linsley, 50;                                                                                                                                                                                                                                                      |                   |
| cong. ch. 37,60;                                                                                                                                                                                                                                                                        | 87 60             |
| North Haven, Cong. ch. and so.                                                                                                                                                                                                                                                          |                   |
| 52,27; m. c. 3,61;                                                                                                                                                                                                                                                                      | 55 68—289 34      |
| New Haven co. West, Aux. So. A. Townsend,<br>Jr. Tr.                                                                                                                                                                                                                                    |                   |
| Middlebury, E. H.                                                                                                                                                                                                                                                                       | 5 61              |
| Milford, 1st so. gent. 142,42; la.<br>105,81; united m. c. 63,40; s. s.<br>95;                                                                                                                                                                                                          | 336 63            |
| Prospect, M. S.                                                                                                                                                                                                                                                                         | 1 00              |
| Waterbury, 2d ch.                                                                                                                                                                                                                                                                       | 137 27—470 51     |
| Norwich and vic. and New London and vic.                                                                                                                                                                                                                                                |                   |
| F. A. Perkins and C. Butler, Trs.                                                                                                                                                                                                                                                       |                   |
| Canterbury, 1st ch. and so. 41,95;<br>m. c. 12,25;                                                                                                                                                                                                                                      | 54 80             |
| Griswold, Jewett city, m. c. 29,79;<br>gent. 26,06; la. 7,75;                                                                                                                                                                                                                           | 65 50             |
| Lebanon, Exeter so. m. c. 9,62;<br>Goshen, 26,23; 1st so. gent. and<br>la. 61,95;                                                                                                                                                                                                       | 97 90             |
| Ledyard, Gent. and la.                                                                                                                                                                                                                                                                  | 40 00             |
| Lisbon, Newent so.                                                                                                                                                                                                                                                                      | 1 00              |
| Montville, Gent. and la.                                                                                                                                                                                                                                                                | 56 00             |
| North Stonington, do.                                                                                                                                                                                                                                                                   | 95 02             |
| Norwich, Main-st. ch. gent. (of wh.<br>fr. W. A. Buckingham, to cons.<br>CONWALL FRANKLIN of New-<br>buryport an H. M. 100; C. B.<br>Rogers, to cons. JOHN W. C. LEX-<br>INGTON of New York an H. M.<br>100;) 200; la. 79,87; 2d and Main-<br>st. m. c. 13,00; 4th ch. 24; m. c.<br>30; | 436 96            |
| Preston, 1st so. gent. 26,75; la.<br>29,70;                                                                                                                                                                                                                                             | 56 45             |
| Stonington, Cong. ch. and so.                                                                                                                                                                                                                                                           | 63 00             |
| Voluntown and Sterling,                                                                                                                                                                                                                                                                 | 15 25             |
|                                                                                                                                                                                                                                                                                         | 981 88            |
| Ded. unc. bill,                                                                                                                                                                                                                                                                         | 1 00—980 88       |
| Tolland co. Aux. So. J. R. Flynt, Tr.                                                                                                                                                                                                                                                   |                   |
| Andover, Cong. so.                                                                                                                                                                                                                                                                      | 74 51             |
| Marlboro', do.                                                                                                                                                                                                                                                                          | 34 57             |
| Vernon, Chil. in Miss Pratt's sch.                                                                                                                                                                                                                                                      | 1 00—110 08       |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                                                                                                                                                                                                     |                   |
| South Woodstock, la. to cons. Rev.<br>HENRY M. COLTON an H. M.<br>53,93; Muddy Brook, cong. ch.<br>35;                                                                                                                                                                                  | 88 93             |
| Windham, Cong. ch. to cons. Rev.<br>OSCAR RUSSELL of East Windsor<br>Hill an H. M.                                                                                                                                                                                                      | 50 00—138 93      |
|                                                                                                                                                                                                                                                                                         | 5,136 90          |

*Legacies.*—New Haven, Ruamah Canada, by  
Hawley Ohmstead and Edwin C. Herrick,  
Ex'rs, 600; New London, Mrs. Susan C.  
Kellogg, by Robert Coit, Ex'r, (prev. rec'd,  
1,506,) 113,76;

713 76  
5,840 66

## RHODE ISLAND.

Barrington, m. c. 13; Newport, cong. ch.  
and so. 112,80; m. c. 163; united cong. ch.  
s. s. 18,14; Providence, Benef. cong. ch.  
and so. (of wh. fr. Mrs. E. D. Rathbun for  
Emily M. Jones, Ceylon, 20; H. S. Dyer,  
for Benjamin Dyer, Ceylon, 20;) 284,75;  
High-st. cong. ch. m. c. 26,76; Valley cong.  
ch. 6; M. H. 2; Slaterville, cong. ch. and  
so. (of wh. to cons. DANFORTH CROSSMAN  
and THOMAS ANDREWS H. M. 200,) 360; 688 45

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.  
Cayuga, 1st pres. ch. 22,57; fem.  
miss. asso. 24,11; 46 68  
Homer, Cong. ch. 234 00  
Pueblo, Pres. ch. 21 00  
Sonnett, Cong. ch. 10 78  
312 46  
Ded. disc. 1 54—310 92  
Board of For. Miss. in Ref. Dutch ch. C. S.  
Little, New York, Tr.  
Albany, 3d R. D. ch. 75 00  
Clarkstown, R. D. ch. 40,16; a lady 5; 45 16  
Coxsackie, R. D. ch. m. c. 16,55; la.  
miss. so. 26,45; to cons. Rev.  
FRIEDRICH FALTZ an H. M. 83 00  
Currytown, R. D. ch. 7 49  
East New York, do. 50 00  
Fishkill Village, do. 125 55  
Glenville, 3d do. m. c. 23 90  
New Baltimore, do. m. c. 10 00  
New York, Market-st. R. D. ch. m.  
c. 205,56; s. s. miss. so. for sup.  
of Mr. Doty, Amoy, 50; B. L.  
Kipp, 90; 275 58  
New Utrecht, R. D. ch. 141,50;  
three la. 15; s. s. 16,64; 173 14  
Troy, R. D. ch. 10 60  
Warwick, do. fem. miss. so. 8 00—286 92  
Buffalo and vic. J. Crocker, Agent.  
Attica, Pres. ch. 16 00  
Buffalo, 1st do. 406,74; m. c. 43,26;  
s. s. for Jesse Ketchum and Mat-  
thew La Rus Ferries Thompson,  
Ceylon, 100; North pros. church,  
337,59; m. c. 128,49; s. s. for G.  
B. Walbridge, Ceylon, 20; wh.  
cons. GEORGE L. HUNNARD, HOR-  
ACE STILLMAN, Mrs. ELIZABETH  
CHESTER, and Miss MARY E. DA-  
VIS, H. M.; Lafayette-st. church,  
129,16; 1,156 34  
Dunkirk, Pres. ch. 15 00  
Silver Creek, do. 15 00  
Westfield, do. 110 50—1,312 84  
Chataque co. Aux. So. S. H. Hungerford, Tr.  
Carroll, Cong. ch. 10 42  
Geneva and vic. C. A. Cook, Agent.  
Bellona, Pres. ch. 36 00  
Coventry, 1st ch. 23 00  
Geneva, Pres. ch. m. c. 51,39; H.  
Dwight, 100; D. L. L. 10; G. P.  
M. 10; R. S. 5; W. H. S. 1; W.  
H. 1; juv. miss. so. 6; 184 39  
Greene, Cong. ch. 15 46  
Lyons, Pres. ch. 83,83; miss. so. 27; 110 83  
Ovid, Pres. ch. A. Joy, 25; I. L.  
Eastman, 20; C. E. 10; C. J. 10;  
Mrs. A. D. 10; N. J. 10; indiv.  
47,30; 132 30  
Palmyra, Pres. ch. (of wh. fr. Rev.  
H. Eaton, which and prev. dona.  
cons. Mrs. BETSEY WEBSTER, of  
Boscawen, N. H. an H. M. 20,)  
73,57; m. c. 25,16; 98 73  
600 71  
Ded. disc. 28—600 43

Greene co. Aux. So. J. Doane, Tr.  
Catskill, Pres. ch. J. Atwater, wh.  
cons. Miss EMILY A. ATWATER  
an H. M. 100 00  
Hunter, A. friend, 5 00—105 00  
Monroe co. and vic. E. Ely, Agent.  
Byron, Pres. ch. 55 00  
Fowlerville, Cong. ch. 16 56

Honony Falls, Pres. ch. 20 00  
 Pittsford, Pres. ch. 10; S. L. 10; 20 00  
 Rochester, J. D. 4; 1st pres. church, 413,40; 417 40—558 96  
 New York City & Brooklyn Aux. So. A. Merwin, Tr.  
 (Of wh. fr. Anson G. Phelps, 500; G. Carpenter, 100; Miss Mary Bronson, 100; V. W. Wickes, 15; H. W. K. 1; University Place pres. ch. (of wh. fr. J. K. Myers, to cons. JOHN H. WRIGHT of Persia an H. M. 100.) 450; Brooklyn, 1st pres. ch. s. a. miss. asso. for ed. of a boy at Bebec sem. 25; South pres. church, 330,23; m. e. 126,40; Central pres. ch. s. 11,38;) 1,921 97  
 Oneida co. Aux. So. J. Dana, Tr.  
 Utica, 1st pres. ch. m. e. 10 64

St. Lawrence co. Aux. So. H. D. Smith, Tr.  
 A friend, 10 00  
 Brasher Falls, Pres. ch. penny-a-week coll. 22; s. a. for school in Ahmednuggur, 30; E. S. H. 25; C. T. H. 35; Rev. H. D. 5; Mrs. I. W. B. 3; wh. cons. Mrs. MARY A. DYER an H. M. 100 00  
 De Kalb, Mrs. T. 1 00  
 Depuyster, A. L. Proctor, 25 00  
 East Stockholm, Cong. ch. m. e. 7,75; indiv. 23,50; 31 25  
 Gouverneur, Pres. ch. 56,55; m. e. 20,53; com. fund. 5,36; s. a. 17,56; 100 00  
 Hopkinton, Cong. ch. 18 00  
 Madrid, do. wh. and prev. donation cons. Rev. L. W. CHENEY of Heuvelton an H. M. 30; indiv. 3,50; 33 50  
 N. Lawrence, Cong. ch. m. e. 8 00  
 Ogdensburg, D. C. 5 00  
 Parishville, Cong. ch. la. wh. and prev. dona. cons. Rev. BLISS B. BURNAP an H. M. 20 00  
 Potsdam, L. K. 10; B. G. B. 5; 15 00—376 75  
 6,064 76

Bainbridge, Cong. ch. 20; Ballston, Rev. H. W. B. 3,75; Barre Centre, cong. ch. 16; Beekmantown, pres. ch. 13; Bridgehampton, pres. ch. m. e. 10; Brooklyn, a friend, 25; Brownville, 3; Canadawaga, 1st cong. ch. and so. gent. 99,45; la. 80,73; Miss B. Chapin, 20; Mrs. G. 10; Ontario fem. sem. 40; m. e. 114,21; s. a. 40; Carlisle, pres. ch. 40; J. G. W. 1; Cutchogue, two boys, 1; Cazenovia, 1st pres. ch. and so. chil. 14,40; Chester, pres. church, 15; Clifton Springs, H. N. B. 2; Cooperstown, C. S. 4; Cornwall, a friend, 5; Cortlandville, Trin. pres. ch. s. 10; Eaton, 3; Florida, pres. ch. 50; Fayetteville, chil. 1; Franklin, 1st cong. ch. and so. 35; juv. miss. asso. 2; Groton, cong. ch. 10,50; Mr. and Mrs. C. K. 11,50; Harpersfield, cong. ch. which cons. Rev. HARRIS BOYD an H. M. 50; Havana, ch. and cong. 18; Hopkinton, Z. C. 10; Hudson, 1st pres. ch. s. a. for John Herndt, Oromiah, Persia, 35; Ithaca, 1st pres. ch. s. a. 20; Jamaica, Miss B.'s s. a. class, for bibles for Madras, 5; Kasong, H. W. K. 1; Lansingburg, 2d pres. ch. 55; Madison, pres. ch. penny-a-week miss. so. 35,50; fem. cent so. 23,48; Maine, cong. ch. m. e. 4; Mexico, 1st pres. ch. 10; Middleburgh, four daughters of J. Mosse, 2; Milton, S. C. 10; Miller's Place, cong. ch. m. e. 50; New Lebanon, pres. ch. m. e. 5; Orient, W. S. Hobart, 50; Poughkeepsie, 1st pres. church, m. e. 25; C. Bartlett, 25; Rensselaer co. a friend, (of wh. for Choc. m. 1.) 2; Schenectady, S. B. M. 2; Sherburne, Mrs. F. L. R. 10; South America, pres. ch. 35,84; Southold, pres. church, 15; Spencerport, 1st cong. ch. and so. wh. cons. Rev. I. H. DILL an H. M. 70; Strykersville, 2d cong. ch. 10,50; Tarrytown, two girls, 5; Troy, E. T. 10; 1st pres. ch. 150; West Hoboken, pres. ch. m. e. 3,44; Yonkers, Oak Grove, sem. 5,25; York Centre, cong. ch. and so. m. e. 11; 1,468 58  
 7,533 34

Legacies.—Southport, John L. Smith, by H. T. Smith, Ex'r, 100 00  
 7,633 34

## NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.  
 Bergen, R. D. ch. m. e. 99,57; Bergen Neck, R. D. ch. 22,84; English Neighborhood, A. W. 6; Hatliden, R. D. church, 30,73; Long Branch, R. D. ch. 5; Middlebush, R. D. ch. 25; Newark, 1st R. D. ch. 124; New Brunswick, 1st R. D. ch. 52,13; New Durham, A. D. 1; Schraalenburgh, R. D. ch. s. a. for ed. hea. chil. 9,59; Stanton, R. D. ch. 10; 304 66  
 Belvidere, 2d pres. ch. J. M. Paul, to cons. THEODORE S. PAUL an H. M. 100; m. e. 75; s. a. 25; to cons. Miss WEALTHY L. SAWYER of Seabrook an H. M.; Bloomfield, pres. ch. a friend, 30; Boston, pres. ch. 30; Camden, Central do. 2; Craneeville, 5,02; Mendham, pres. ch. m. e. 52,93; Newark, a bro. and sis. 1; 2d pres. church, 112,91; m. e. 90; young people's miss. so. wh. cons. Rev. JOSEPH F. SMITH an H. M. 117,09; 6th pres. ch. s. a. 10; Perth Amboy, pres. ch. 25; 675 85  
 1,070 51

## PENNSYLVANIA.

Columbia, J. K. 1; Dauphin, pres. ch. 75c; Harrisburgh, 1st pres. ch. m. e. 45; Kensington, 1st pres. ch. 5; Monroe, pres. ch. m. e. 14; New Berlin, union s. a. 14,54; Northern Liberties, 1st pres. ch. A. W. W. 5; indiv. 3; Philadelphia, fem. so. for ed. of hea. youth, for Miss FARRAR's school at Ahmednuggur, 50; 1st pres. ch. Miss Sidney Paul, (of wh. to cons. Miss MARGARET S. MCINVAIR an H. M. 100.) 150; M. W. Baldwin, 200; A. White, 100; T. M. Mitchell, 20; S. H. Perkins, 25; J. M. Atwood, 20; W. Purves, 20; J. W. 5; s. a. wh. and prev. dona. cons. JAMES WRIGHT an H. M. 54,35; union fem. miss. so. which and prev. dona. cons. Miss EUGENIE WISE, of Seneca m. and Miss ANELIA GORDON, of Philadelphia, H. M. 130; S. McClelland, 40,50; Western pres. ch. cash, 5; I. S. H. 5; 3d pres. ch. T. C. 10; J. F. 5; E. M. B. 2; Clinton-st. ch. Mrs. F. 10; Arch-st. pres. ch. D. McC. 2; M. E. H. 2,63; K. H. H. and A. S. H. 2,36; E. I. H. 1,21; L. W. H. 57c; E. S. D. 50c; J. H. D. 25c; F. A. P. 5; 3d R. D. church, 100; Wellboro', coll. 10; West Philadelphia, Hamiltonville, 1st pres. ch. inf. sch. for ed. hea. youth, 5; 1,069 57

## DELAWARE.

Wilmington, A mem. of Hanover-st. ch. 20 00

## DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 216 28

## MARYLAND.

Baltimore, J. G. H. 30; 5th pres. church, s. a. 16,14; Miss A. N.'s infant class, 5; Cecil, C. K. 10; Frederick City, Mrs. J. P. Thomson, 20; Port Deposit, J. C. 5; Snow Hill, a fem. dec'd, 5; 91 14

## VIRGINIA.

Richmond and vic. S. Reeve, Tr.  
 Portsmouth, Pres. ch. 10,90; Duval-st. pros. ch. 31,18; Richmond, John Glassell, 50; S. Pleasants, 20; E. H. C. 34c; John H. Cocks, 50; W. Somerville, 20; I. I. R. 10; 194 72  
 French Creek, Miss P. 1 60  
 193 72

## SOUTH CAROLINA.

Charleston, C. W. S. 1; John's Island, pres. ch. col'd cong. for sch. at Gaboon, 20; 21 00

## GEORGIA.

Milledgeville, L. L. B.

## OHIO.

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 33.76; 3d do. 8.89; Rev. Dr. Aydelott, 10; Hamilton, pres. ch. 5; Harnar, cong. ch. 14; m. c. 34.45; s. s. 5.16; Jacksontown, pres. ch. 20; Jersey, pres. ch. 24.86; miss. asso. 7; s. s. 1.14; Marietta, cong. ch. 13; South Fork, m. c. 1; Springfield, cong. ch. s. s. for Mr. Bushnell's a. s. Gaboon, 25; Walnut Hills, Mrs. C. B. 8; Williamsburg, O. D. 3;

Alexandria, Coll. 90; m. c. 2.37; Brunswick, pres. church m. c. 3; Cuyahoga Falls, 1st cong. ch. wh. and prov. dona. cons. HARRY NEWCOMB an H. M. 90; Greenwich, L. M. 5; W. M. M. 1; Hudson, Rev. C. Pitkin, 59; Rev. E. P. Barrows, 10; Johnstown, coll. 17.71; m. c. 6.93; E. G. 10; Kirtland, 17; Tallmadge, R. F. 10; Warren, 1st pres. ch. to cons. WALTER KING an H. M. 100;

## INDIANA.

By G. L. Weed, Tr.

Greencastle, D. W. 5; H. B. 5; Mrs. E. H. 5.50; pres. ch. m. c. 2.56; T. S. M. wh. cons. Rev. Thomas S. MILLIGAN an H. M. 50; Indianapolis, W. E. dec'd, 1.19; La Fayette, W. A. P. 2; Madison, 3d pres. ch. 110.33; Miamitown, Mrs. B. 1; Monroe, 10.30; Newtown, 5.35; Parkersburg, Rev. M. C. 5; C. H. 1; Peru, 93.38; Pisgah, 10.65; Pisgah and Bethlehem, 25; Rob Roy, ch. 14.70; Vernon, Rev. M. A. R. 2; Vevay, 11; Waverland, G. R. 5;

Lawrenceport, ch. 3.55; Livonia, pres. ch. 6.05; Nicenza, Shiloh s. s. for Robert Schuler, Ceylon, 20; Orland, cong. ch. m. c. 10;

## ILLINOIS.

By Rev. I. M. Weed.

Batavia, Cong. ch. 10; 0; Chicago, 3d pres. ch. s. s. for Babek som 50; Dover, cong. ch. 35; East Dupage, do. 3.35; Elgin, do. 8.30; Elysium, pres. ch. m. c. 3; Freeport, 1st pres. ch. 58; Greenwood, pres. ch. 17; Hadley, Cong. ch. 8; Lacon Bridge, do m. c. 5; Northfield, M. M. 1; Ringwood, cong. ch. m. c. 11.80; Rockwood, 1st do. 39.15; boys' miss. club, 1.10; 2d cong. ch. 58; fem. som. for Gagar m. 23; Sugar Grove, T. P. 5; ded. disc. 1;

Alton, pres. ch. 19.35; Augusta, juv. miss. so. for Mr. Ireland, Zulu m. 5; Chicago, 3d pres. ch. (of wh. to cons. JOHN C. WILLIAMS and CHARLES H. QUINLAN H. M. 260.) 29.40; Danville, 5; Mt. Sterling, pres. a. s. 15; Princeville, a friend, 4; Rockford, la. miss. so (of wh. for Mrs. Bridgman's sch. China, 25,) 35;

## MICHIGAN.

By Rev. O. P. Hoyt, Agent.

Birmingham, Mrs. T. 2; Cassopolis, a bal. 1; Kalamazoo, pres. ch. and so. (of wh. to cons. Rev. H. N. PECK and F. E. WOODWARD H. M. 150,) 230.29; cong. ch. 1.81; Niles, pres. ch. 100; cong. ch. 4.10;

Adrian, 1st cong. ch. m. c. 25; Detroit, T. H. 6; Grand Haven, a new year's fam. off'g, 50; Hillsdale, pres. ch. m. c. 14; s. s. 1; Jonesville, m. c. 4; a friend, 3; s. s. for ed. in Madara, 2; Lancaster, cong. ch. 11; Monroe, pres. ch. 24; St. Clair, cong. m. c. 12; Somersret, pres. ch. 19; Unadilla, Rev. D. R. D. 3; White Lake, pres. ch. 10;

## WISCONSIN.

By Rev. I. M. Weed.

East Troy, pres. ch. 20; Geneva, do. 9.25; Racine, do. (of wh. for Assyrian m. S.) 63; Whitewater, cong. ch. 27.36; ded. disc. 24c;

Beloit, S. T. M. 10; Madison, 5; Patch Grove, Rev. I. Tracy, 10;

## IOWA.

Davenport, Cong. ch. m. c. 2.85; s. s. class, 3.15; Denmark, Mrs. H. K. E. 3; Dubuque, cong. ch. 59.78; Montrose, pres. ch. 5.45; Tivoli, cong. ch. 3;

## MISSOURI.

A German, 50c; Troy, pres. ch. m. c. 2.35; F. Parker, 15.65; s. s. 1;

## TENNESSEE.

Bethesda, pres. ch. 5; Blountville, S. Rhea, 25; J. R. A. 8; J. N. R. 5; Mrs. N. R. 2; Mrs. F. R. dec'd, 3; Cleveland, pres. ch. 15.50;

## KENTUCKY.

Covington, I. M. P. 15; Newport, pres. ch. 7.65;

## FLORIDA.

East Florida, Obadiah Smith, by G. C. Fleming, Joint Ex'r,

## IN FOREIGN LANDS, &amp;c.

Alleghany, Miss. so. 13 45  
Cattaraugus, Miss. ch. and cong. m. c. 4.35; 14 35  
North Evans, m. c. 10;  
Ceylon, Rev. J. C. Smith, for E. T. Smith, Ceylon, 21 00  
Donkaville, Choc. na. m. c. 12.05; Miss M. C. 10; Fort Towson, m. c. 10; Pine Ridge, a little daughter, dec'd, 6.50; 38 53  
Milltown, St. Stephen, N. B. Cong. ch. la. res. and sew. cir. for male som. 25 00  
Park Hill, Coll. at ann. meeting, 45; m. c. 21.38; fem. som. 18.31; 84 09  
South Africa, L. Groot, wh. and prev. dona. cons LYDIANNA GAUT an H. M. 26 40  
Tuscarora, m. c. 5 00

Donations received in January, 30,326 31  
Legacies, 3,002 96  
\$33,329 27

TOTAL from August 1st to January 31st, \$131,818 73

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, \$989 30

## DONATIONS IN CLOTHING, &amp;c.

Binghamton, N. Y. and Montrose, A box, fr. la. for Mr. McKinney, So. Africa. 30 00  
Derby, Vt. A box, fr. fem. miss. sew. so. 39 81  
Liberty, O. do. fr. sew. so. for Dakota m. 35 53  
Newark, O. do. fr. 2d pres. ch. miss. asso.  
New Haven, Ct. Two boxes cloths, fr. C. Jerome, for Assyrian m.; books, fr. Professor D. Olmsted, for Sandw. Isl. and Choc. m.  
Walton, N. Y. A box, fr. fem. benev. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.